

LEARNED

DISCOURSE OF IV-
STIFICATION, WORKS,

and how the foundation of faith
is ever thence.

Richard Hooker, sometimes Fellow
of Corpus Christi College
in Oxford.



OXFORD.

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REARND

DISCOVERY

STIPICATION WORKS

and of the foundation of this

is not known

Richard H. Brown, Esq.,
of College Street, London

1800



Printed by Joseph Stansfield, at the London Press, in Pall Mall.



TO THE CHRISTIAN READER.

WHEREAS many, desirous of resolution in some points handled in this learned Discourse, were earnest to haue it copied out: to ease so many labours, it hath bene thought most worthy and very necessarie to bee printed; that not only they might be satisfied, but the whole Church also hereby edified. The rather because it will free the Author from the suspicion of some errours, which he hath been thought to haue favoured. Who might well haue answered with *Crematius* in *Tacitus*, ^a *Ver.* ^b *Lib. 4. Ann.* *bames arguuntur, adeo factorum innocens sum.* Certainly, the event of that time, wherein he liued, shewed that to be true, which the same ^b *Authour* spake of a worse, *Cui deerat inimicus*, ^b *Lib. 3. Hist.* *per amicos oppressus*; and that there is not ^c *minus* ^c *Invita Agricola.* *periculum ex magna fama, quam ex malo.* But he

4 Lib. 2.

hath so quit himselfe, that all may see, how, as it
was said of *Agricola*, *Suam suis virtutibus, simul vi-*
tij aliorum in ipsam gloriam præceps agebatur. Tou-
ching whom I will say no more, but that which
my Author said of the same man, *Integritatem,*
&c. in tanto viro referre, iniuria virtutum fuerit. But
as of all other his writings, so of this I will adde
that, which *Kellerus* spake in commendation of
Piso, *Nemo fuit qui magis, quam agendum, curaret,*
in eo ut esset, ut agendum. So not doubting,
Good Christian Reader, of thy assent herein,
but wishing thy favourable acceptance of this
worke, (which will be an inducement to see
forth others of his learned labours) I take my
leave, from **Corpus Christi College in Ox-**
ford.

Thine in Christ &c.

HENRY JACKSON.

back

2



Abak. 1. 4. *The wicked doth compass about the righteous;
therefore perverse iudgement doth proceede.*

For the better manifestation of the Prophets meaning in this place, we are first to consider the wicked, of whom he saith, *That they compass about the righteous*: secondly, the righteous, that are compassed about by them: and thirdly, that which is inferred, *therefore perverse iudgement proceedeth*. Touching the first, there are two kinds of wicked men, of whom, in the fist of the former to the Corinthians, the blessed Apostle speaketh thus: *1. Cor. 5. 12. Doe yee not iudge them that are within? But God iudgeth them that are without.* There are wicked therefore whom the church may iudge, & there are wicked whom God only iudgeth: wicked within, and wicked without the walls of the Church. If within the church particular persons be apparently such, as cannot oserwise bee reformed, the rule of the Apostolicall iudgement, is this; *Seperate them from among you: if whole assemblies, this; Seperate your selues from among them: for what society hath light with darknesse.* But the wicked, whom the Prophet meaneth, were Babilonians, and therefore without. For which cause we have heard at large heretofore

A

in

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4 Lib. a.

Thine in Christ Jesus

HENRY JACKSON.

back

P



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therefore perverse iudgement doth proceede.*

The better manifestation of the Prophets meaning in this place, we are first to consider the wicked, of whom he saith, *That they compasse about the righteous: secondly, the righteous, that are compassed about by them: and thirdly, that which is inferred, therefore perverse iudgement proceedeth.* Touching the first, there are two kinds of wicked men, of whom, in the list of the former to the Corinthians, the blessed Apostle speaketh thus: *Do ye not iudge them that are within? But God iudgeth them that are without.* There are wicked therefore whom the church may iudge, & there are wicked whom God only iudgeth: wicked within, and wicked without the walls of the Church. If within the church particular persons be apparently such, as cannot othervise be reformed, the rule of the Apostolicall iudgement, is this; *Seperate them from among you: if whole assemblies, this; Seperate your selves from among them for what society hath light with darknesse.* But the wicked, whom the Prophet meaneth, were Babilonians, and therefore without. For which cause we have heard at large heretofore

in what sort he vrgeth God to iudge them.

2 Now concerning the righteous, there neither is nor ever was any meere natural man absolutely righteous in him selfe: that is to say, voide of all vnrighteousnes, of all sinne. We dare not except no nor the blessed Virgin her selfe; of whom although we say with *S. Augustine*, for the honour sake which we owe to our Lord and Saviour Christ, we are not willing in this cause to moue any question of his mother: yet for as much as the schooles of Rome haue made it a questiō,

* Or whose-
ver it be that
was the au-
thor of those
Homilies that
go vnder his
name.

Knowing
how the
Schoolemen
hold this que-
stion, some
criticall wits
may perhaps
halte suspect
that these
two words,
Per se, are in-
mates. But if
the place
which they
haue, be their
owne, their
sense can be
none other
then that
which I haue
given them
by a paraphra-
sticall inter-
pretation.

we may answer with *ⁱ Eusebius Emisenus*: who speaketh of her and to her in this effect; *Thou diddest, by special prerogative, nine moneths together intertaine within the closet of thy flesh, the hope of all the ends of the earth, the honor of the world, the common ioy of men: he from whom all things had their beginning, had his beginning from thee, of thy body he tooke the blood which was to be shed for the life of the world, of thee he tooke that which even for thee he payed. A peccati enim veteris nexu, per se non est immunis, nec ipsa genetrix redemptoris*: the mother of the redeemer, her selfe, is not otherwise loosed from the bond of ancient sinne, then by redemption; if Christ haue paid a rancome for all, even for her, it followeth that al without exception were captiues. If one haue died for al, then all were dead in sinne: all sinfull therefore: none absolutely righteous in themselues; but we are absolutely righteous in Christ. The world then must view a righteous man, otherwise it is not able to shew a man that is perfectly righteous. *Christ is made to vs wisdom, iustice, sanctification, and redemption: wisdom, because he hath revealed his fathers will; Iustice, because hee hath*
offe;

offered vp him selfe a sacrifice for sinne ; *sanctification*, because he hath given vs his spirit ; *redemption*, because he hath appointed a day to vindicate his children out of the hands of corruption, into liberty, which is glorious. How Christ is made *wisedome*, and how *redemption*, it may be declared, whē occasion serueth. But how Christ is made the *righteousnesse* of men, we are nowe to declare.

3 There is a glorifying righteousness of men in the world to come, as there is a iustifying and sanctifying righteousness here. The righteousness wherewith we shalbe cloathed in the world to come, is both perfect & inherent. That whereby here we are iustified, is perfect, but not inherent. That whereby we are sanctified, is inherent, but not perfect. This openeth a way to the vnderstanding of that grand question, which hangeth yet in controversie, betweene vs & the Church of Rome, about the matter of iustifying righteousness.

4 First, although they imagine, that the mother of our Lord and Saviour Iesus Christ, were for his honour, and by his speciall protection, preserved cleane from all sinne: yet touching the rest they teach as wee doe, that infants which never did actually offend, haue their natures defiled, destitute of iustice, averted from God; that in making man righteous, none do efficiently worke with God, but God. They teach as we do, that vnto iustice no man ever attained, but by the merits of Iesus Christ. They teach as we do, that although Christ as God, be the efficient, as man, the meritorious cause of our iustice: yet in vs also there is something required. God is the cause of our naturall life, in him we live: but

they teach as we doe, that God doth iustifie the soul of man alone without any coefferiue cause of iustice,

*Deus sine medio
coefficientis ani-
mam iustificat.
Casal. de quadr.
part. inq. lib. 1.
cap. 8.
Idem l. 3. c. 9.*

he quickneth not the body without the soule in the bodie. Christ hath merited to make vs iust: but as a medicine which is made for health, doth not heale by being made, but by being applied: so by the merits of Christ there can be no iustification, without the application of his merits. Thus far we ioine hands with the Church of Rome.

The difference
betwixt the
Papists & vs
about iustifi-
cation.

5 Wherein then doe we disagree? We disagree about the nature and essence of the medicine, whereby Christ cureth our disease; about the manner of applying it, about the number, and the power of meanes, which God requireth in vs for the effectually applying thereof to our soules comfort. When they are required to shew what the righteousnes is, whereby a Christian man is iustified: they * answere that it is a diuine spirituall quality, which qualitie receaued into the soul, doth first make it to be one of them who are borne of God, and secondly indue it with power, to bring forth such workes, as they doe that are borne of him; even as the soule of man being ioined to his body, doth first make him to be of the number of reasonable creatures, and secondly inable him to performe the naturall functions which are proper to his kind: that it maketh the soule amiable and gracious in the sight of God, in regard whereof it is tearmed grace; that it purgeth, purifyeth, and washeth out all the staines, and pollutions of sinne; that by it through the merite, we are delivered as from sinne, so from eternall death and condemnation on the reward of sinne. This grace they will haue to be

* Tho. Aquin.
1. 2. quest. 100.
Gratia gratum
faciens, id est,
iustificans, est in
anima quiddam
reale & positivum
qualitas quædam
[artic. 2. concl.]
supernaturalis,
non eadem cum
virtute infusa,
ut Magister; sed
aliquid [art. 3.]
præter virtutes
infusas, fidem,
spem, charitatē;
habitus quædam
[artic. 3. ad 3.]
quæ præsuppo-
nitur in virtuti-
bus istis, sicut o-
arum principium
& radix, essen-

tiam animæ tanquam subiectum occupat non potentias; sed ab ipsa [artic. 4. ad 1.] effluunt virtutes
in potentias animæ, per quas potentia mouentur ad actus. plura vid. quest. 113. de iustificatione.

applied by infusion: to the end that as the body is warmed by the heate which is in the body; so the soule might be righteous by the inherent grace: which grace they make capable of increase, as the body may be more and more warme, so the soule more and more iustified, according as grace shall be augmented, the augmentation whereof is merited by good workes, as good workes are made meritorious by it. Wherefore, the first receipt of grace in their diuinity, is the first iustification; the increase thereof, the second iustification. As grace may be increased by the merit of good workes: so it may be diminished by the demerit of sinnes veniall; it may be lost by mortall sinne. In as much therefore as it is needfull in the one case to repaire; in the other: to recover the losse which is made: the infusion of grace hath her sundry after meales, for the which cause, they make many waies to apply the infusion of grace. It is applied to infants through baptism, without either faith, or workes: and in them really it taketh away original sinne, & the punishment due vnto it: it is applied to Infidels and wicked men in the first iustification, through baptism without workes, yet not without faith; and it taketh away both sinnes actuell and originall together, with all whatsoeuer punishment eternall or temporall thereby deserved. Vnto such as haue attained the first iustification, that is to say, the first receipt of grace, it is applied farther by good workes to the increase of former grace; which is the second iustification. If they work more and more; grace doth more and more increase and they are more and more iustified. To such as diminished it by veniall sinnes, it is applied by holy

water, Ave maries, crossings, papall salutations, & such like, which serue for reparations of grace decayed. To such as haue lost it through mortall sinne, it is applyed by the sacrament (as they terme it) of Penance: w. ich sacrament hath force to conferre grace anew, yet in such sort, that being so conferred it hath not altogether so much power as at the first. For it only cleanseth out the staine or guilt of sinne committed; and changeth the punishment eternall into a temporall satisfactory punishment, here, if time do serue; if not, hereafter to be indured, except it be lightened by masses, workes of charity, pilgrimages, fasts, and such like; or else shortened by pardon, for terme, or by plenary pardon quite removed, and taken away. This is the mistery of the mā of sinne. This maze the Church of Rome doth cause her followers to treade when they aske her the way to iustification. I cannot stand now to vnrip this building, and to sift it piece by piece; only I will passe by it in few words, that that may befall Babilon in the presence of that which God hath builded, as happened vnto Dagon before the arke.

Phil. 3. v. 8.

6. Doublelesse saith the * Apostle *I haue counted all things losse, and iudge them to be dounge, that I may winne Christ, and so be found in him not having my owne righteousness, but that which is through the faith of Christ, the righteousness which is of God through faith.* Whether they speake of the first, or second iustification, they make it the essence of a diuine quality inherent; they make it righteousness which is in vs. If it be in vs, then is it ours, as our soules are ours, though we haue them from God, and can hold them no longer then pleaseth him; for

for if he withdraw the breath of our nostrils we fall to dust: but the righteousness wherein we must be found if we will be iustified, is not our owne: therefore we cannot be iustified by any inherent quality. Christ hath merited righteousness for as many as are found in him. In him God findeth vs, if we be faithfull, for by faith we are incorporated into Christ. Then although in our selues we be altogether sinfull, and vnrighteous, yet even the man which is impious in him selfe, full of iniquitie, full of sin, him being found in Christ through faith, and having his sin remitted through repentance: him God vpholdeth with a gracious eye; putteth away his sinne by not imputing, taketh quite away the punishment due therevnto, by pardoning it; and accepteth him in Iesus Christ, as perfectly righteous, as if he had fulfilled all that was commanded him in the law: shall I say more perfectly righteous, then if him selfe had fulfilled the whole law? I must take heed what I say; 1. Cor. 5. 21. but the Apostle saith * *God made him to bee sinne for vs, who knew no sinne, that we might be made the righteousness of God in him.* Such wee are in the sight of God the father, as is the very sonne of God him selfe. Let it be counted folly, or frensie, or furie whatsoeuer, it is our comfort, and our wisdom; we care for no knowledge in the world but this: that man hath sinned and God hath suffered; that God hath made himselfe the sonne of man, and that men are made the righteousness of God. You see therefore that the Church of Rome in teaching iustification by inherent grace, doth pervert the truth of Christ, and that by the handes of the Apostles wee haue received otherwise then shee teacheth.

Now

Now concerning the righteousness of sanctification, we deny it not to be inherent; wee graunt that vnlesse we worke, we haue it not: only we distinguish it a thing different in nature from the righteousness of iustification: we are righteous the one way by the faith of Abraham; the other way, except we doe the workes of Abraham, we are not righteous. Of the one, S. Paule; *To him that worketh not but beleueth faith is counted for righteousness.* Of the other S. Iohn. *Qui facit iustitiam iustus est.* He is righteous which worketh righteousness. Of the one, S. Paul doth proue by Abrahams example; that we haue it of faith without workes. Of the other, S. James, by Abrahams example, that by workes wee haue it, and not only by faith. S. Paul doth plainly seuer these two parts of Christian righteousness: one fro the other. For in the 6. to the Rom. thus hee writeth; *Being freed from sinne, and made seruants to God; yee haue your fruite in holinesse and the end everlasting life. Yee are made free from sinne, and made seruants vnto God: this is the righteousness of iustification; yee haue your fruite in holinesse; this is the righteousness of sanctification.* By the one we are intrested in the right of inheriting; by the other we are brought to the actuall possession of eternal blisse, and so the end of both is everlasting life, both. The Prophet Abak doth here tearme the lowes righteous men, not only because being iustified by faith they were free from sinne, but also because they hadde their measure of fruits in holines. According to whose example of charitable iudgement, which teacheth it to God to discern what we are, and speaketh of them according to that which they doe profess themselves to be,

Rom 4. 5.

1. Ioh. 3. 7.

Rom 6.

to be, although they be not holy men whom men doe
 thinke, but whom God doth know indeed to bee such:
 yet let every Christian man knowe, that in Christian e-
 quitie, he standeth bound for to thinke and speake of
 his brethren, as of men that haue measure in the fruite
 of holinesse, and a right vnto the titles, wherewith God
 in token of speciall fauour and mercy, vouchsafeth
 to honour his chosen servants. So we see the Apostles
 of our Saviour Christ, doe vse every where the name
 of Saints; so the Prophet, the name of righteous. But
 let vs all be such as we desire to be termed. *Rectus impi-
 est pius* *pomen*, saith *Saluianus*. Godly names, doe not
 iustifie godlesse men. Wee are but vpbraided when we
 are honored with names & titles, wherevnto our liues
 & manners are not fittable. If indeed we haue our fruite
 in holinesse notwithstanding we must note, that the
 more we abound therein, the more neede wee haue to
 craue that we may be strengthened and supported. Our
 very vertues may be snares vnto vs. The enimie that
 waiteth for all occasions to worke our ruine, hath found
 it harder, to overthrow an humble sinner; then a proud
 Saint. There is no mans case so dangerous, as his whom
 Sathan hath perswaded, that his owne righteousness
 shall present him pure and blamelesse in the sight of
 God. If we could say we were not guilty of any thing at
 all in our consciences (we know our selues far from this
 innocencie; we cannot say we knowe nothing by our
 selues; but if we could,) should we therefore pleade not
 guiltie before the presence of our Iudge, that sees fur-
 ther into our hearts; then we our selues can doe? If our
 handes did neuer offer violence to our brethren, a

blow)

B

bloo-

bloody thought, doth proue vs murderers before him; if we had never opened our mouth to utter any scandalous, offensive, or hurtfull word; the cry of our secret cogitations is heard in the eares of God. If we doe not commit the sinnes which dayly and hourly, either in deed, word, or thoughts, wee doe commit: yet in the good things which we do, how many defects are there intermingled? God in that which is done, respecteth the mind & intention of the doer. Out of then all these things wherein wee haue regarded our owne glory, those things which men doe to please men, and to satisfie our owne liking, those things which we doe by any respect, not sincerely, & purely for the loue of God: and a smal score will serue for the number of our righteous deeds. Let the holiest and best thing we doe, bee considered: we are never better affected vnto God, then when we pray; yet when we pray, how are our affections many times distracted? How little reverence do we shew vnto the grand maiestie of God vnto whom wee speake? How little remorse of our owne miseries? How little taste of the sweet influence of his tender mercies doe we feele? Are we not as vnwilling many times to begin, and as glad to make an end; as if in saying, *call vpon me*, he had set vs a very burdensome taske? It may seeme somewhat extreame which I will speake: therefore let every one iudge of it, even as his owne heart shall tell him, and no other wise; I will but onely make a demand: If God should yeeld vnto vs, not as vnto Abraham; if fiftie, thirtie, twentie, yea or if ten good persons could bee found in a city, for their sakes that city should not be destroyed: but an if hee should

should make vs an offer thus large; Search all the generations of men, since the fall of our father Adam, finde one man that hath done one action which hath past from him pure, without any staine or blemish at all; and for that one mans one only action, nether man nor Angell, shall feele the torments which are prepared for both: doe you thinke that this ranfome to deliver men and Angels, could be found to be among the sonnes of men? The best things which we doe, haue somewhat in them to be pardoned. How then can wee doe any thing meritorious, or worthy to be rewarded? Indeed God doth liberally promise whatsoeuer appertained to a blessed life, to as many as sincerely keepe his lawe, though he be not exactly able to keepe it. Wherefore we acknowledge a dutifull necessity of doing well; but the meritorious dignity of doing well, wee vtterly renounce. We see how far we are from the perfect righteousness of the law; the little fruite which wee haue in holinesse, it is, God knoweth, corrupt and vsound: we put no confidence at all in it, we challenge nothing in the world for it, we dare not call God to reckning, as if we had him in our debt bookes: our continuall suite to him, is and must be, to beare with our infirmities, and pardon our offences.

8 But the people of whom the prophet speaketh were they all, or were the most part of the such as had care to walke vprightly? did they thirst after righteousness? Did they with, did they long with the righteous Prophet: *O that our waies were made so direct that wee might keepe thy statutes?* Did they lament with the righteous Apostle: *O miserable men, is the good which we wish,* Rom. 7. 19.

and purpose, and strive to do, we cannot? No, the words of the other Prophet concerning this people, do shew the contrary. How grievously doth *Esay* mourne over the? *O sinfull nation, laden with iniquity, wicked seed, corrupt children.* All which notwithstanding, so wide are the bowels of his compassion enlarged, that hee denyeth vs not, no not when we were laden with iniquity, leaue to commune familiarly with him, liberty to craue and intreat, that what plagues soever we haue deserved, wee may not be in worse case then vnbeleeuers, that wee may not be hemmed in by Pagans and infidels. Ierusalem is a sinfull polluted Cittie, but Ierusalem compared with Babilon is righteous. And shall the righteous be overborne, shal they be compast about by the wicked? But the Prophet doth not only complaine; Lorde how cometh it to passe, that thou handlest vs so hardly, of whom thy name is called; and bearest with the heathen nations that dispise thee? No he breaketh out through extremity of griefe, and inferreth violently, *This proceeding is peruerse: the righteous are thus handled; therefore peruerse iudgement doth procede.*

9 Which illation containeth many things whereof it were better much both for you to heare, & me to speake, if necessity did not draw me to an other taske. *Paule and Barnabas* being requested to preach the same things againe which once they had preached, thought it their duties to satisfie the godly desires of men sincerely affected to the truth. Nor may it seeme burdensome to me, or for yee vnprofitable, that I follow their example, for the like occasiō vnto theirs being offered me. When we had last the Epistle of *S. Paule* to the
He

Hebrewes in hand, and of that Epistle these words; *In* Heb. I. v. 3.
these last daies he hath spoken vnto vs by his Sonne: After
 we had thece collected the nature of the visible Church
 of Christ; & had defined it to be a community of men
 sanctified through the profession of the truth which By sanctifica-
 God hath taught the world by his Son; and had decla- tion I mean a
 red, that the scope of Christian doctrine is the comfort separation
 of them whose hearts are overcharged with the burden from others,
 of sin; and had proved that the doctrine professed in the not profes-
 Church of Rome, doth bereaue men of comfort both in sing as they
 their liues and in their deathes: the conclusion in the doe. For true
 end, wherevnto we came was this; the church of Rome holines consi-
 being in faith so corrupted as shee is, and refusing to be steth not in
 reformed as shee doth, we are to sever our selues from professing,
 her: The example of our fathers may not retaine vs in but in obey-
 communion with that church; vnder hope, that we so ing the truth
 continuing, may be saved as well as they. God I doubte of Christ.
 not, was mercifull to saue thousands of them, though
 they lived in Popish superstitions, in asmuch as they
 sinned ignorantly. But the truth is now laide before
 our eyes. The former part of this last sentence, namely
 these wordes, *I doubte not but God was mercifull to saue*
thousands of our fathers living in popish superstitions, in as
much as they sinned ignorantly: this sentence I beseech
 you to marke, and to sift it with the severity of austere
 iudgement; that if it be found to be golde, it may be su-
 table to the precious foundation; whereon it was then
 laid: for I protest, that, if it bee hay or stubble, my owne
 hand shall set fire to it. Two questions haue risen by
 reason of this speech before alleaged. The one, *whether*
our fathers infected with Popish errors and superstitions

ons may be saved. The other, whether their ignorance be a reasonable inducement to make vs thinke, they might. We are then to examine: first, what possibility; then, what probability there is, that God might be mercifull vnto so many of our fathers.

ro So many of our fathers living in popish superstitions, yet by the mercie of God to be saved? No; this could not be: God hath spoken by his angell from heaven, vnto his people concerning Babilon (by Babilon we vnderstand the church of Rome) *Go out of her my people, that you be not partaker of her plagues.* For answere wherevnto, first, I doe not take the words to bee meant only of temporall plagues, of the corporal death, sorrow, famine, & fire, wherevnto God in his wrath hath condemned Babilon; and that to saue his chosen people from these plagues, he saith, *Go out*, with like intent, as in the Gospel, speaking of Hierusalem desolations, he saith, *Let she that are in Iudea fly vnto the mountaines, and them that are in the midst thereof depart out;* or, as in the former times to Lot, *Arise take thy wife, & thy daughters which are there, lest thou be destroyed in the punishment of the Cittie:* but for as much as here it is said, *Go out of Babilon;* we doubt, their everlasting destruction, which are partakers therein, is either principally meant, or necessarily implied in this sentence. How then was it possible for so many of our fathers to bee saved: sith they were so far from departing out of Babylon, that they tooke her for their mother, and in her bosome yeelded vp the ghost.

Math. 24. 16.

Gen. 19. 15.

11 First for the plagues being threatned vnto the that are partakers in the sinnes of Babylon, wee can de-

fine

fine nothing concerning our fathers, out of this sentence: vnlesse we shew what the sinnes of Babylon bee, and what they bee which are such partakers of them, that their everlasting plagues are inevitable. The sinnes which may bee common both to them of the Church of Rome, and to others departed thence, must bee severed from this question. He which saith, *Depart out of Babylon, least you be partakers of her sinnes*: sheweth plainly, that he meaueth such sinnes, as, except we separate our selues, we haue no power in the world to avoid, such impieties, as by the law they haue established; & wherevnto all that are among them, either doe indeed assent, or else are by powerable meanes, forced, in shew and apparance, to subiect themselves. As for example, in the Church of Rome it is maintained, that the same credit and reverence that wee giue to the Scriptures of God, ought also to be given to vnwritten verities; that the Pope is supream head ministeriall over the vniuersall Church militant; that the bread in the Eucharist is transubstantiated into Christ, that it is to be adored, & to be offered vp vnto God as a sacrifice propitiatorie for quicke and dead; that Images are to bee worshipped; Saints to be called vpon as intercessors, and such like. Now, because some heresies doe concerne things only beleewed, as the transubstantiation of the sacramentall elements in the Eucharist; some concerne things which are practised and put in vre, as the adoration of the elements transubstantiated: we must note, that erroneously, the practise of that is sometime received; whereof the doctrine that teacheth it, is not heretically maintained. They are all partakers

kers in the maintenance of heresies, who by worde or deed allow them, knowing them; although not knowing them to be heresies; as also they; and that most dangerously of all others, who knowing heresie to bee heresie, do notwithstanding in worldly respects, make semblance of allowing that, which in hart & iudgment they condemne: but heresie is heretically maintained, by such as obstinately hold it, after wholesome admonition. Of the last sort, as of the next before, I make no doubt, but that their condemnation, without an actual repentance, is inevitable. Least any man therefore should think, that in speaking of our fathers, I should speak indifferently of them all: let my words I beseech you bee wel marked: *I doubt not but God was witness unto four thousand of our fathers: which thing I will now by Gods assistance set more plainly before your eyes.*

12 Many are partakers of the error, which are not of the heresie of the Church of Rome. The people following the conduct of their guides; and observing as they did, exactly that which was prescribed, thought they did God good service, when indeed they did dishonor him. This was their error: but the heresie of the church of Rome, their dogmatical positions opposite unto Christian truth, what one man amongst ten thousand did ever vnderstand? Of them which vnderstand Romane heresies, and allow them, all are not alike partakers in the action of allowing. Some allow them as the first founders and establishers of them: which crime toucheth none but their Popes, and Councels; the people are cleare & free from this. Of them which maintain popish heresies, not as authors, but receivers
of

of them from others, all maintaine them not as masters. In this are not the people partakers neither, but only the predicants and schoolemen. Of them which haue bene partakers in this sinne of teaching Popish heresie, there is also a difference, for they haue not all bene teachers of all Popish heresies. *Put a difference,* Ver. 22. *S. Iude; haue compassion upon them.* Shall we lay vn all in one condition? Shall we cast them all headlong? Shall we plunge them all into that infernall and everlasting flaming lake? Them that haue bene partakers of the errors of Babylon, together with them which are in the heresie? Them which haue bene the authors of heresie, with them that by terror and violence haue bene forced to receiue it? Them who haue taught it, with them whose simplicitie hath by sleights and conuincances of false teachers, bene seduced to belietue it? Them which haue bene partakers in one, with them which haue bin partakers in many? Them which in many, with them which in all?

13. Notwithstanding I graunt, that although the condemnation of them, bee more tollerable then of these; yet from the man that labourerh at the plough, to him that sitteth in the Vatican; to all partakers in the finnes of Babylon, to our Fathers, though they did but erroneously practise that which the guides heretically taught, to all without exception, plagues were due. The pit is ordinarily the end, as wel of the guides as of the guided in blindnesse. But wo worth the houre wherein we were borne, except wee might promise our selues better things; things which accompany mans solvatiō, even where we knowe that worse, and such as accom-

pany condemnation are due. Then must we shew some way how possibly they might escape. What way is there that sinners can finde to escape the iudgement of God, but onely by appealing to the seate of his saving mercy. Which mercy, with Origen, wee doe not extend to diuells and damned spirites. God hath mercy vpon thousandes, but there bee thousandes also which he hardeneth. Christ hath therefore sette the bounds, he hath fixed the limittes of his saving mercy, within the compasse of these rearmes: *God sent not his owne sonne to condemne the world, but that the world through him might be saved.* In the third of S. Iohns Gospel mercy is restrained to beleeuers; *He that beleeueth shall not be condemned, he that beleeueth not, is condemned already, because he beleeueth not in the Sonne of God.* In the 2. of the Revelation, mercy is restrained to the penitent. For of Iesabell and her sectaries, thus he speaketh; *I gave her space to repent and she repented not. Behold I wil cast her into a bed, and them that commit fornication with her, into a great affliction, except they repent them of their workes, & I will kill her children with death.* Our hope therefore of the Fathers, is, if they were not altogether faithlesse & impenitent.

Ioh. 3. 17.

Rev. 2. 22.

14. They are not all faithlesse that are weak in assenting to the truth, or stiffe in maintaining things any way opposie to the truth of Christian doctrine. But as many as hold the foundation which is pretious, though they hold it but weakely, and as it were with a slender thread, although they yframe many base and vnstable things vpon it, things that cannot abide the tryall of the fire, yet shall they passe the sicrie trial and be saved, which

which indeed haue builded themselues vpon the rocke which is the foundation of the Church. If then our Fathers did not hold the foundation of faith, there is no doubt but they were faithlesse. If many of them held it, then is therein no impediment, but many of the might be saved. Then let vs see what the foundation of faith is and whether we may thinke, that thousands of our fathers, being in Popish superstitions, did notwithstanding hold the foundation.

15 If the foundation of faith doe import the generall ground, wherevpon we rest, when wee doe belieue the writings of the Evangelists, and the Apostles are the foundation of the Christian faith; *Credimus quia legimus*, saith *S. Ierom*: o that the Church of Rome did as soundly interpret these fundamentall writings, wherevpon we build our faith, as shee doth willingly hold and imbrace them.

16 But if the name of foundation do note the principall thing which is believed: then is that the foundation of our faith, which *S. Paul* hath to *Timothy*; *God manifested in the flesh, iustified in the spirit, &c.* that of *Nathaniel*, *Thou art the sonne of the living God, thou art the king of Israel*; that of the inhabitants of *Samaria*; *This is Christ the Saviour of the world*: he that directly denieth this, doth vterly rase the very foundation of our faith. I haue proved heretofore, that although the Church of Rome hath played the harlot worse then ever did Israel, yet are they not as now the Synagogue of the Iewes, which plainly deny Christ Iesus, quite and cleane excluded from the new covenant. But as *Samaria* compared with *Hierusalem* is rearm'd

They misinterpret, not only by making false and corrupt glosses vpon the Scripture, but also by forcing the olde vulgar translation as the only authentical: howbeit they refuse no booke which is Canonically though they admit sundry which are not
1. Tim. 3. 16.
Iohn 1. 49.
Ioh 4. 42.

lath, a Church or Tabernacle of her owne; contrari-
wise, Ierusalem, *Abolibath*, the resting place of the Iord:
to whatsoever we tearme the Church of Rome, when
we compare her with reformed Churches, still we put
a difference, as then betweene Babylon and Samaria;
so now betweene Rome and the heatherish assemblies:
which opinion, I must, and will recall. I must graunt, &
will that the Church of Rome, together with all her
children, is cleane excluded. There is no difference in
the world betweene our fathers, & Saracens, Turks, &
Paynims: if they did directly deny Christ crucified for
the salvation of the world.

17. But how many millions of them were known;
so to haue ended their mortall liues, that the drawing
of their breath hath ceased with the vttering of this
faith, *Christ my Saviour, my redeemer, Iesus*. Answer is
made that this they might vnfaignedly confesse; and yet
be farre enough from salvation. For behold, saith the
Apostle, *I Paul say vnto you, that if you bee circumcised,
Christ shall profite you nothing*. Christ in the worke of
mans salvation is alone: the Galathians were cast a-
way by ioining Circumcision, and the other rites of the
law, with Christ: the Church of Rome doth teach her
children to ioine other things likewise with him; there-
fore their faith, their beliefs, doth not profite them
any thing at all. It is true that they doe in-
deed, ioine other things with Christ: but how?
Not in the worke of redemption it selfe, which they
graunt that Christ alone hath performed sufficiently
for the salvation of the whole world; but in the appli-
cation of this inestimable treasure, that it may bee effect

Qu.

Atual to their salvation: how demurely so ever they con-
 fesse that they seeke remission of sinnes, no other wise
 then by the blood of Christ, using humbly the meanes
 appointed by him to apply the benefite of holy blood;
 they teach, indeed, so many things pernicious in Chri-
 stian faith, in setting downe the meanes, whereof
 they speake, that the very foundation of faith which
 they hold, is thereby plainly overthrowne, and the
 force of the blood of Iesus Christ extinguished. Wee
 may therefore dispute with them, vige them even with
 as dangerous sequels as the Apostle doth the *Galatians*.
 But I demand, if some of those *Galatians* hartly imbra-
 cing the gospel of Christ, sincere and sound in faith
 (this one only error excepted,) had ended their liues
 before they were ever taught how perilous an opinion
 they held: shall we thinke that the damage of this error
 did so overway the benefite of their faith, that the mercy
 of God might not saue them? I graunt they overthrew
 the very foundatiō of faith by cōsequent: doth not that
 so likewise which the *Lutheran* Churches doe at this
 day so stily and so firmly mainetaine? For mine own
 part I dare not here deny the possibility of their salvari-
 on, which haue beene the chiefeft instruments of ours:
 albeit they caryed to their graue a perswasion so great-
 ly repugnant to the truth. Forasmuch therefore as it

Plainely in
 all mens sight
 whose eies
 God hath en-
 lightened to
 behold his
 truth. For
 they which
 are in errour
 are in dark-
 nes & see not
 that which in
 light is plain.
 In that which
 they teach cō-
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 natures of
 Christ, they
 hold the same
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 rius fully, the
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 nature.

The opiniō
 of the Luthe-
 rans though
 in be no direct deniall of the foundation, may notwithstanding bee damnable vnto
 some: and I doe not thinke but that in many respects it is lesse damnable, as at this
 day some maintaine it, then it was in them which held it at first, as Luther and others,
 whom I had an eye vnto in this speech. The question is not whether our error with
 such and such circumstance: but simply, whether an error overthrowing the founda-
 tion do exclude all possibilitie of salvation, if it bee recanted and expressely repen-
 ted of.

may be said of the Church of Rome, shee hath yet a little strength, shee doth not directly denie the foundation of Christianity: I may I trust without offence perswade my selfe, that thousands of our fathers in former times living and dying within her wals, haue founde mercy at the hands of God.

18 What although they repented not of their errors? God forbid that I should open my mouth to gainsay that which Christ himselfe hath spoken; *Except yee repent, yee shall all perish*. And if they did not repent, they perished. But withall note that wee haue the benefit of a double repentance, the least sinne which wee commit in deed, thought, or word, is death, without repentance. Yet how manie things do escape vs in euerie of these which we do not know? how many, which we do not obserue to be sins? and without the knowledge; without the observation of sin, there is no actuall repentance. It cannot then be chosen but that for as many as hold the foundation: and haue all holden sins & errors in hatred: the blessing of repentance for vnknownne sins and errors, is obtained at the hands of God through the gracious mediation of Iesus Christ for such suiters as cry with the Prophet *David*; *Purge me O Lord from my secret finnes.*

19 But we wash a wall of flome; we labor in vaine; all this is nothing; it doth not proue; it cannot iustifie, that which we go about to mainetaine. Infidels and heathen men are not so godlesse, but that they may no doubt, cry God mercie, and desire in generall to haue their finnes forgiven them. To such as deny the foundation of faith there can be no salvation (according to the

the ordinary course which God doth use in saving men without a particular repentance of that error. The *Galatians* thinking that vnlesse they were circūcised, they could not be saved, overthrew the foundations of faith directly: therefore if any of them did die so perswaded, whether before or after they told of their error, their end is dreadfull; there is no way with them but one, death and condemnation. For the Apostle speaketh nothing of men departed, but faith generally of all, *If you be circūcised, Christ shall profit you nothing. You are abolished from Christ whoſoever are iuſtified by the law: ye are fallen from grace, Gal. 5.* Of them in the Church of Rome, the reason is the ſame. For whom Antichriſt hath ſeduced, concerning them did not *S. Paul* ſpeake long before, that they received not the word of truth, they might not bee ſaved: therefore God would ſend them ſtrong deluſions, to believe lies, that all they might be damned which beleeved not the truth, but had pleaſure in unrighteouſnes. And *S. John*, All that dwell vpon the earth ſhall worſhip him, whoſe names are not written in the booke of life. *Apoc. 13.* Indeed many in former times, as their bookes and writings do yet ſhew, held the foundation, to weet ſalvation by Chriſt alone, & therefore might be ſaved. God hath alwaies had a church amongſt them, which ſtirmly kept his ſaving truth. as for ſuch as hold with the church of Rome, that we cannot bee ſaved by Chriſt alone without workes: they doe not onely by a circle of conſequence, but directly deny the foundation of faith; they hold it not, no not ſo much as by a threed.

20 This to my remembrance, being all that hath beene oppoſed with any countenance or ſhew of reaſon,

2. Theſſ. 2. 11.

Apoc. 13. v. 8.

son, I hope if this be answered, the cause in question is at an end. Concerning generall repentance therefore, what a murderer, a blasphemér, an uncleane person, a Turke, a Jew, any sinner to escape the wrath of God, by a generall repentance; *God forgive me?* Truly it never came within mine hart that a generall repentance doth serue for all sinnes: it serveth only for the common oversightes of our sinfull life, and for the faults which either we do not marke, or doe not know that they are faults. Our fathers were actually penitent for sins, wherein they knew they displeased God, or else they fall not within the compasse of my first speech. Against that otherwise they could not be saved, then holding the foundation of Christian faith, we have not only affirmed, but proved. Why is it not then confessed that thousands of our fathers which lived in Popish superstitions, might yet by the mercy of God be saved? First, if they had directly denied the very foundations of christianity, without repenting them particularlie of that sin: he which saith there could be no salvation for them according to the ordinary course which God doth vse in saving men, granteth plainly, or at the least closely insinuateth, that an extraordinary priviledge of mercie might deliver their soules from hell; which is more than I required. Secondly, if the foundation be denied, it is denied for feare of some heresie, which the church of Rome maintaineth. But how many were there amongst our fathers, who being seduced by the common errour of that Church, never knew the meaning of her heresies? So that although all popish heretiques did perish: thousands of them which lived in popish superstitions, might

might bee saved. Thirdly, Seeing all that held popish heresies, did not hold all the heresies of the Pope: why might not thousands, which were infected with other leaven, live and die vnswored with this, and so be saved? Fourthly, if they all held this heresie, many there were that helde it, no doubt, but only in a generall forme of words, which a favourable interpretation might expound in a sense differing farre enough from the popeloned concept of heresie. As for example, did they holde that wee cannot bee saved with Christ without good works? We our selues do I thinke al say as much, with this construction, saluation being taken as in that sentence, *Corde creditur ad iustitiam; ore fit confessio ad salutem*, except infants, and mercur off vpon the point of their conversion: of the rest none shall see God; but such as seeke peace and holines, though not a cause of their saluation, yet as a way which they must walke, which will be saved. Did they that hold without works that we are not justified, take iustification so as it may also imply sanctification? And *S. James* doth say as much. For except there be an ambiguity in the same tearme, *S. Paul* and *S. James* do contradict each the other, which can not be. Now there is no ambiguity in the name either of faith, or of workes, being meant by them both in one and the same sense. Finding therefore that iustification is spoken of by *S. Paul* without implying sanctification; when he prooeth that a man is justified by faith without workes; finding likewise that iustification doth some time imply sanctification also with it: I suppose nothing to be more sound, then so to interpret *S. James*, speaking not in that sense, but in this.

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For this is the only thing alleaged to proue the impossibilitie of their saluation: The church of Rome ioyneth workes with Christ, which is a deniall of the foundation, & vnlesse we hold the foundation we cannot be saved.

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21 We

21 Wee haue already shewed that there bee two kindes of Christian righteousness: the one without vs, which we haue by imputation; th' other in vs, which consisteth of faith, hope, and charitie, and other Christian vertues. And *S. James* doth proue that *Abraham* had not only the one, because the thing beleeved was imputed vnto him for righteousness: but also the other, because he offered vp his son. God giveth vs both the one iustice and the other: the one, by accepting vs for righteous in Christ; th' other, by working christian righteousness in vs. The proper and most immediate efficient cause in vs of this later, is the spirit of adoption we haue received into our hearts. That whereof it consisteth, whereof it is really and formally made, are those infused vertues proper and particular vnto Saints, which the spirit in the very moment when first it is given of God, bringeth with it: the effects whereof are such actions as the Apostle doth call the fruits of works, the operations of the spirit. The difference of the which operations from the root whereof they spring, maketh it needfull to put two kinds likewise of sanctifying righteousness: *Habitual*, and *Actuall*. *Habitual*, that holynesse wherewith our soules are inwardly indued, the same instant, when first we begin to be the temples of the *Holy Ghost*: *Actuall*, that holynesse which afterwards beautifieth all the parts and actions of our life; the holynes for the which *Enoch*, *Iob*, *Zacharie*, *Elizabeth*, & other Saints are in the Scriptures so highly commended. If here it be demanded which of these we do first receiue: I answer that the spirit, the vertues of the spirit, the habitual iustice which is ingrafted, the external iustice of

Iesus

Iesus Christ, which is imputed: these wee receiue all at one and the same time; whensoever we haue any of these, we haue all; they goe together. Yet sith no man is iustified except he beleue, and no man beleueth except he haue faith, and no man except he haue receiued the spirit of adoption, hath faith, forasmuch as they doe necessarily inferre iustification, and iustification doth of necessity presuppose them. we must needs hold that imputed righteousness, in dignitie being the chiefest, is notwithstanding in order the last of all these: but *acthall righteousness*, which is the righteousness of good workes, succeedeth all, followeth after al, both in order and time. Which being attentiuely marked, sheweth plainly how the faith of true beleeuers cannot bee diuorced from hope and loue; how faith is a part of sanctification, and yet vnto iustification necessarie; howe faith is perfected by good workes; and no worke of ours without faith; finally, how our fathers might hold that we are iustified by faith alone, and yet hold truly, that without workes we are not iustified. Did they think that men doe merit rewards in heaven, by the workes they performe on earth? The ancient vse *meriting for obtaining*, and in that sense they of *Wittenberg* haue it in their confession; *we teach that good workes commaunded of God, are necessarily to be done, and by the free kindnes of God they merit their certaine rewards.* Therefore speaking as our fathers did, and we taking their speech in a sound meaning, as we may take our fathers, and might for asmuch as their meaning is doubtfull, and charity doth alwaies interpret doubtfull things favourably: what should iuduce vs to thinke that rather the dammage of

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the worst construction did light vpon them all, the that the blessing of the better was granted vnto thousands? Fifthly, if in the worst construction that may be made, they had generally all imbraced it living, might not many of them dying vtterly renounce it? Howsoever men when they sit at ease do vainely tickle their hearts with the wanton conceipt of I knowe not what proportionable correspondence betweene their merits & their rewards, which in the trance of their high speculations they dreame that God hath measured, weighed, & laid vp, as it were, in bundles for them: notwithstanding we see by dayly experience, in a number even of them, that when the houre of death approacheth, when they secretly heare themselves summoned forthwith to appeare, and stand at the barre of that Iudge, whose brightnesse causeth the eies of the Angels themselves to dazle, all these idle imaginations doe then begin to hide their faces, to name merits is then to lay their soules vpon the racke, the memorie of their own deeds is lothsome vnto them, they forsake all things wherein they haue put any trust or confidence, no staffe to leane vpon, no ease, no rest, no comfort then, but only in Iesus Christ.

22 Wherefore if this proposition were true; *To hold in such wise, as the Church of Rome doth, that we cannot be saved by Christ alone without workes, is directly to denie the foundation of faith;* I say that if this proposition were true: *nevertheles so many waies I haue shewed, where by we may hope that thousandes of our fathers which lived in popish superstition, might be saved. But what

* They may cease to put any confidence in workes, and yet never thinke, living in Popish su-

perstition, they did amisse, Plinius dyed popish, and yet denied Popery in the article of iustification by workes long before his death.

if.

if it be true? what if neither that of the *Galatians* concerning circumcision; nor this of the church of Rome, by works, be any direct denial of the foundation, as it is affirmed that both are? I neede not wade so farre as to discusse this controversie, the matter which first was brought into question being so cleere as I hope it is. Howbeit, because I desire that the truth even in that also should receiue light, I will doe mine indeavour to set downe somewhat more plainely: first, the foundation of faith, what it is; secondly, what it is directly to denie the foundation; thirdly, whether they whom God hath chosen to be heires of life, may fall so farre as directly to denie it; fourthly, whether the *Galatians* did so by admitting the error about *circumcision* and the law; last of all, whether the Church of Rome for this one opinion of works may be thought to do the like, and thereupon to be no more a Christian church then are the assemblies of Turkes and Jewes.

23 This word foundation being figuratiuely vsed hath alwaies reference to somewhat which resembleth a materiall building, as both that doctrine of lawes and the community of Christians do. By the Masters of civill policie nothing is so much inculcated, as that *commonweales are founded upon lawes*; for that a multitude cannot bee compacted into one body otherwise then by a common acception of lawes, whereby they are to be kept in order. The ground of all civill lawes is this; *No man ought to be hurt or iniured by another*. Take away the perswasion, and ye take away all the lawes; take away lawes & what shall become of commonweales? So it is in our spirituall christian community: I do not meane:

what the foundation of faith is.

Vocat ad concionem multitudinem, quae coalescere in populi unius corpus nulla re praeterquam legibus poterat. Liv. de Rom. lib. 1.

^a Eph. 1. 23. & that body myſticall, whereof Chriſt is only ^a the head;
⁴ 15. that building vndiſcernable by mortall eies, wherein
^b Ephes. 3. 20. Chriſt is the ^b chiefe corner ſtone: but I ſpeake of the
^c Eph. 3. 20. viſible church, the foundation whereof is the ^c doctrine
 which the Prophets & apoſtles profeſt. The mark wher-
 vnto their doctrine tendeth, is pointed at in theſe words
^d Ioh. 6. 68. of Peter vnto Chriſt, *d* Thou haſt the words of eternall life;
² Tim. 3. 15. in theſe words of Paule to Timothee, *The holy Scriptures*
are able to make thee wiſe vnto ſalvation. It is the demand
 of ſignature her ſelfe, *what ſhal we do to haue eternal life?* The
 deſire of immortalitie and of the knowledge of that
 whereby it may be obtained, is ſo natural vnto all men;
 that even they who are not perſwaded that they ſhall,
 do notwithstanding wiſh that they might know a way
 how to ſee no end of life. And, becauſe natural meanes
 are not able ſtill to reſiſt the force of death: there is no
 people in the earth ſo ſavage which hath not deviſed
 ſome ſupernaturall helpe or other to fly for aide & ſue-
 cour in extremities againſt the enemies of their lawes.
 A longing therefore to be ſaved, without vnderſtanding
 the true waie how, hath bene the cauſe of al the ſuper-
 ſtitious in the world. O that the miſerable ſtate of o-
 thers which wander in darknes, and wote not whither
 they goe, could giue vs vnderſtanding harts, worthelie
 to eſteeme the riches of the mercy of God towards vs,
 before whoſe eies the doores of the kingdome of hea-
 ven are ſet wide open: ſhould we offer violence vnto it?
 it offereth violence vnto vs, and we gather ſtrength to
 withſtand it. But I am beſides my purpoſe when I fall
 to bewaile the cold affection which we beare towards
 that whereby we ſhould be ſaved; my purpoſe being
 only

only to set downe what the ground of salvation is. The doctrine of the gospell proposeth salvation as the end, and doth it not teach the way of attaining therevnto? Yet the damosell posselt with a spirit of divinatiō, spake the truth; ^a *These men are the servants of the most high God, which shew vnto vs the way of salvation;* ^b *A new and living way which Christ hath prepared for vs, through the vaile that is his flesh;* salvation purchased by the death of Christ. By this foundation the children of God before the written law, were distinguished from the sonnes of men; the reverend Patriarks both posselt it living, and spake expresly of it ^c at the houre of their death. It ^a comforted *Iob* in the midd of griefe; it was afterwards the anker hold of all the righteous in Israell, from the writing of the law, to the time of grace. Every Prophet maketh mention of it. It was famously spoken of about the time, when the comming of Christ to accomplish the promises, which were made long before it, drewe neere, that the sound thereof was heard even amongst the Gentils. When he was come, as many as were his, acknowledged that he was their salvation; he, that long expected hope of Israel; he, that seed, in whom all the nations of the earth shall be blessed. So that now he is a name of ruine; a name of death and condemnation, vnto such as dreame of a new Messias, to as many as looke for salvation by any other then by him. For ^a *amongst men there is given no other name under heaven whereby we must be saved.* Thus much S. Marke doth intimate by that which hee doth put in the front of his booke, making his entrance with these words; *The beginning of the Gospell of Iesus Christ the son of God.* His doctrine.

^a A. 16. 17.^b Heb. 10. 20.^c Gen. 49.^a Iob. 19.^a A. 4. 12.

f Luk. 2. 11.
 & 1, Cor. 3.

Strine he tearmeth the Gospell, because it teacheth sal-
 uation; the Gospell of Iesus Christ the sonne of God,
 because it reacheth saluation by him. This is then the
 foundation wherevpon the frame of the Gospell is e-
 rected; that very Iesus whome the Virgin conceived
 of the holy Ghost, whom *Simeon* imbraced in his arms,
 whom Pilat condemned, whom the Iewes crucified,
 whom the Apostles preached, he^f is Christ, the Lord,
 the only Saviour of the world: & *Other foundation can
 no man lay.* Thus I haue briefly opened that principle in
 Christianity, which we call the foundatiō of our faith.
 It followeth now, that I declare vnto you what is di-
 rectly to overthrow it. This will be better opened, if we
 vnderstand what it is to hold the foundation of faith.

24 There are which defend that many of the gen-
 tiles who never heard the name of Christ, held the found-
 ation of Christianitie, & why? they acknowledged
 many of them, the providence of God; his infinit wis-
 dome, strength, power; his goodnesse, and his mercy
 towards the children of men; that God hath iudgemēt
 in store for the wicked; but for the righteous which
 serue him, rewardes, &c. In this which they confessed,
 that lieth covered which we beleue; in the rudiments
 of their knowledge concerning God, the foundation
 of our faith concerning Christ, lieth secretly wrapt vp,
 and is virtually contained: therefore they held the fou-
 ndation of faith, though they never had it. Might wee
 not with as good a colour of reason defend, that every
 ploughman hath al the sciences wherein Philosophers
 haue exceld? For no man is ignorant of their first prin-
 ciples, which doe virtually containe whatsoever by na-

amro

tu-

furall meanes, is or can be knownt. Yea, might wee not
with as great reason affirme, that a man may put three
mighty oakes where so ever three akornes may be put.
For virtually an akorne is an oake. To avoid such para-
doxes, we teach plainly that to hold the foundation, is
in expresse termes, to acknowledge it.

Now, because the foundation is an affirmative
proposition: they all overthrow it who deny it; they
directly overthrow it who deny it directly; and they
overthrow it by consequent, or indirectly, which hold
any one assertion what so ever; wherupon the direct
deniall thereof may be necessarily concluded. What is
the question betwene the Gentiles and vs; but this,
whether salvation be by Christ. What betwene the
Jewes and vs; but this, whether by this Iesum, whom wee call
Christ, or no. This to be the maine point wherupon
Christianity standeth; it is cleere by that one sentence
of *Feftus* concerning *Paulus* accused; They brought no
crime of such things, as I supposed, but had certain questions
against him of their superstition, and of one Iesus, which was
dead, whom *Paul* affirmed to be alive. Where we see that
Iesus dead and raised for the salvation of the world, is
by Jewes denied, despised by a Gentile, by a Christian
Apostle maintained. The Fathers therefore in the Pri-
mitive Church, when they wrote *Tertullian*, the booke
which hee calleth *Apologeticus*; *Minustius Felix*; the
booke which hee calleth *Octavius*; *Arnobius*, the seave
bookes, against the *Gentiles*; *Crisostome*, his Orations a-
gainst the Jewes; *Isidore*, his tenne bookes of *Evange-
licall doctrine*; they stand in defence of Christianity
against them, by whom the foundation thereof was

directly denied. But the writings of the Fathers against *Novations*, *Pelagians*, and other heretikes of the like note, refell positions, whereby the foundation of Christian faith, was overthrowne by consequent onely. In the former sort of writings, the foundation is proved; in the later, it is alleaged as a prooffe, which to men that had bene knowne directly to deny, must needs haue seem'd a very beggerly kind of disputing. All Infidels therefore deny the foundation of faith directly by consequent, many a Christian man, yea whole Christian Churches haue denied it, and doe deny it at this present day. Christian Churches, the foundation of Christianity? Not directly; for then they cease to be Christian Churches: but by a consequent, in respect whereof we condemne them as erroneous, although for holding the foundation, we doe, and must hold them Christian.

26. We see what it is to hold the foundation, what directly, and what by consequent, to deny it. The next thing which followeth, is, whether they whome God hath chosen to obtaine the glory of our Lord Iesus Christ, may, once effectually called, and through faith justified truly, afterwards fall so farre, as directly to deny the foundation, which their hearts haue before imbraeed with ioy and comfort in the Holy Ghost: for such is the faith which indeed doth iustifie. Devilles knowe the same things which wee beleue, and the mindes of the most vngodly may bee fully perswaded of the truth: which knowledge in th one and in the other is sometimes termed faith; but equivocally, being indeed no such faith as that whereby a Christian man is justified. It is the spirit of adoption which worketh

keth faith in vs, in them not: the things which wee be-
 lieue, are by vs apprehended, not only as true, but also
 as good, and that to vs: as good, they are not by them
 apprehended; as true, they are. Wherevpon followeth
 the third difference, the Christian man the more hee in-
 creaseth in faith, the more his ioy and comfort abound-
 eth: but they, the more sure they are of the truth, the
 more they quake and tremble at it. This begetteth an
 other effect, where the harts of th' one sort haue a diffe-
 rent disposition from the other. *Non ignoro plerosq, con-*
scientia meritorum, nihil se esse per mortem magis optare,
quam credere. Malunt enim extingui penitus quā ad sup-
plicia reparari. I am not ignorant, saith *Minutius*, that
 there bee many, who being conscious what they are to
 looke for, do rather wish that they might, then thinke
 that they shall, cease, when they cease to liue: because
 they hold it better that death should consume them vn-
 to nothing, then God receiue them into punishment.
 So it is in other articles of faith, whereof wicked men
 thinke, no doubt, many times they are too true: on the
 the contrary side, to the other, there is no griefe or tor-
 ment greater, then to feele their perswasion weake in
 things, whereof when they are perswaded, they reape
 such comfort and ioy of spirit: such is the faith where-
 by we are iustified, such, I mean, in respect of the quali-
 tie. For touching the principall obiekt of faith, longer
 then it holdeth the foundation whereof wee haue spo-
 ken, it neither iustifieth, nor is, but ceaseth to bee faith,
 when it ceaseth to beleene that Iesus Christ is the onlie
 Saviour of the world. The cause of life spirituall in vs
 is Christ, not carnally or corporally inhabiting, but

dwelling in the soule of man, as a thing which (which the
 minde apprehendeth it) is said to inhabite or possesse
 the minde. The minde conceiveth Christ by hearing
 the doctrine of Christianitie, as the light of nature doth
 the minde to apprehend those truths which are mere-
 ly rationall, so that saving truth which is faire above
 the reach of humane reason, cannot otherwise then by
 the spirit of the Almighty be conceived. All these are
 implied wheresoever anie of them is mentioned as the
 cause of the spirituall life. Wherefore if we have read
 that *a The spirit is our life*; or, *b the word our life*; or,
c Christ our life; we are in everie of these to vnderstand,
 that our life is Christ, by the hearing of the gospell ap-
 prehended as a Saviour; and assured vnto through the
 power of the *holy Ghost*. The first intellectuall conceipt
 and comprehension of Christ so imbraced, *d Peter* cal-
 leth *e the seed whereof we be new borne*; our first imbra-
 cing of Christ is our first *f* reviving from the state of
 death and condemnation. *g He that hath the sonne hath*
life, saith *h Iohn*, and *i he that hath not the sonne of God hath*
not life. If therefore he which once hath the sonne may
 cease to have the sonne, though it be for a moment, he
 ceaseth for that moment to have life. *j* But the life of
 them which have the sonne of God is everlasting in
 the world to come. But because as Christ being raised fro
 the dead, dieth no more, death hath no more power o-
 ver him: so the justified man being aised to God in le-
 sus Christ our Lord, doth as necessarily from that time
 forward alwaies live, as Christ by whom he hath life,
 liveth alwaies. I might, if I had not otherwise largely
 done it already, shew by many and sundry manifest and
 cleere

a Rom. 8. 10.

b Philip. 2. 15

c Col. 3. 4.

d 1 Pet. 1.

e Eph. 3. 5.

f 1. Ioh. 5. 12.

g 1. Ioh. 5. 13.

Perpetuity of
faith.

a Rom. 6. 10.

b Ioh. 14. 19.

— Ioh. 14.

— Ioh. 14.

— Ioh. 14.

cleare proofes; showe the motions and operations of
 life, and formation of soe indelible and so secret; that
 they seeme stone dead; who notwithstanding are still
 aliue vnto God in Christ. For as long as that abideth in
 in vs, which animateth, quickeneth, and giveth life, so long
 we liue; and we knowe that the cause of our faith, abideth
 in vs for ever. If Christ the fountaine of life, may
 flur, and leaue the habitation where once hee dwelleth;
 what shall become of his promise; *I am with you to the
 worlds end*? If the seed of God which containeth Christ,
 may be first conceived and then cast out; how death? S.
 Peter tearme it *immortal*. How doth S. Iohn affirme, *It
 abideth*? If the spirit which is given to cherish, and
 preserve the seed of life, may be given and taken away;
 how is it the earnest of our inheritance, and redemption;
 how doth it continue with vs for ever? If there-
 fore the man which is once iust by faith, shall liue by
 faith, and liue for ever; it followeth, that he which once
 hath holden the foundation, needeth not to helpe the
 foundation for ever; if hee beleeueth for ever, how can
 he ever directly deny it? Faith holdeth the direct affir-
 mation; the direct negation; so long as faith continueth
 it is excludeth. But you will say, that god that is so
 alway lioly, may sometime forsake his holiness, and be-
 come impure; as a friend may change his mind, and be-
 come an enemy; as hope may wicker: (A faith may die
 in the heart of man; the spirit may be quenched; grace
 may be extinguished, they which beleue may be quite
 turned away from the truth). The cause is cleere, long
 experience hath made this manifest; it needs no proof.
 If grace were apt, prone, and ready to forsake God, but

2. Tim. 2.

1. Cor. 13.

1. Cor. 13.

1. Pet. 1.

1. Ioh. 3. 9

Ephes. 1. 14.

Ioh. 4. 16.

Ob.

Sol.

is God ready to forsake vs? Our minds are changeable
 is his so likewise? Whom God hath iustified, hath not
 Christ assured that it is his *Fathers will so giue them a
 kingdom?* Notwithstanding it shall not bee otherwise
 given them, then if they continue grounded and sta-
 blished in the faith, and bee not moved away from the
 hope of the Gospel; *if they abide in loue and holinesse.*
 Our Saviour therefore, when he spake of the sheepe ef-
 fectually called, and truly gathered into his fold, *I giue
 vnto them euernall life, and they shall neuer perishe; neither
 shall any pluck them out of my hands;* in promising to saue
 them, he promised, no doubt, to preserve them in that
 without which there can be no salvation as also from
 that whereby it is irrecoverably lost. Every error in
 things appertaining vnto God is repugnant vnto faith
 every fearefull cogitation vnto hope; vnto loue, every
 stragling inordinate desire; vnto holines, every blemish,
 wherewith either the inward thoughts of our minds, or
 the outward actions of our liues are stained. But heere,
 such as that of *Edin, Cornelius, & others,* against whom
 the apostles were forced to bēd theselus both by word
 and also by writing; that repining discouragement of
 heart, which suspecth God, whereof we haue *Israell* in
 the desert for a patterne; coldnesse; such as that in the
 Angels of *Ephesus*, fowle sins, knowne to bee expressly
 against the first, or second Table of the Law, such as *No-
 ah, Manasses, David, Salomon,* and *Peter* committed; these
 are each in their kind so opposit to the former vertues,
 that they leaue no place for salvation without an actu-
 all repentance. But infidelitie, extreame despaire, hatred
 of God & all goodnesse, obduration in sin, cannot stand
 where

* Col. 1. 23

1. Tim. 2. 15.

* Ioh 10.

where there is but the least spark of faith, hope, love, & sanctity: even as cold in the lowest degree, cannot be where heate in the highest degree is found. Whereupon I conclude; that although in the first kinde, no man lieth which liueth not; and, in the second, as perfect as any do liue; may sin yet see the Man which is borne of God, hath a promise that in him *the seeds of God shall abide*; which seed is a sure preseruation against the sinne that are of the third sure: greater and cleaer assurance we cannot haue of any thing; then of this; that frō such sins God shal prelerue the righteous as the apple of his eye for ever. Directly to denie the foundation of faith is plaine infidelitie; where faith is cuttied, there infidelitie is for ever excluded: therefore by him which hath once sincerely beleued in Christ, the foundation of Christian faith can never be directly denied. Did not *Peter* did not *Marcellinus* did not others bound to die deny Christ after that they had beleued; and againe beleue after they had denied? No doubt, as they confessed in words, whose condemnation is: never beleefe their not beleuing (for example we haue *Isaiah*) so likewise they may beleue in heart; whose condemnation, without repentance, is their not confessing. Although therefore *Peter* and the rest, for whose faith Christ hath praised, that it might not faile; did not by deniall sin the sin of infidelitie, which is an inward abnegation of Christ (but if they had done this, their faith had cleereley failed;) yet because they sinned notoriously & grievously committing that which they knew to bee expressly forbidden by the law, which saith, *Thou shalt worship the Lord thy God, and him only shalt thou serve*; necessaierly

1. Ioh. 3. 9.

was that he which purposed to save their souls, should;
as he did, touch their hearts with true unfeigned repen-
tance, that his mercy might restore them againe to life,
whom sin had made the children of death & condem-
nation. Touching this point therefore, I hope I may
safely set downe, that if the justified erre, as he may, and
never come to vnderstand his error, God doth save
him through generall repentance, but if he fall into he-
resie, he calleth him at one time or other by actual re-
pentance: but from infidelitie, which is an inward di-
rect denial of the foundation, he preserveth him by spe-
ciall providence for evermore. Whereby we may easily
know what to thinke of the *Galatians*, who for sake
were to possess with the lotte of the church, that if it had
bin possible, they would have plucked out their eyes to

* Howsoever men be chan-
ged (for chan-
ged they may
be, even the
best amongst
men) if they
that have re-
ceived, as it
seemeth some
of the Gala-
tians which
fell into error,
had received
the gifts and
graces of God
which are cal-
led *graces*, such as faith, hope, and charitie are, which God doth never take away
from him, to whom they are given, if it repented him to have given them; if such
might be so far changed by error, as that the remembrance of faith should be quite ex-
tinguished in them, and so their salvation utterly lost, it would shake the hearts of the
strongest and stoutest of vs all. See the contrarie in Beza his observations vpon the
harmonic of *Colossians* : *Colossians* 2: 12. *Colossians* 2: 12. *Colossians* 2: 12.

taine it, I cannot thinke it lesse then a damnable heresie.
 Wee must therefore put a difference betweene them,
 which erre of ignorāce, retaining neverthelesse a mind
 desirous to be instructed in truth, and them, which, af-
 ter the truth is laide open, persist in the stubborne de-
 fence of their blindnesse, hereticall defenders, frowarde
 and stiffnecked teachers of circumcision the blessed A-
 postle calls dogs: fillic men, who were seduced to thinke
 they thought the truth, he pitieth, hee taketh vp in his
 armes, he lovingly imbraceth, he kisseth, and with more
 then fatherlie tendernes doth so temper, qualifie, and
 correct the speech he useth toward them, that a man
 cannot easilie discern whether did most abounde, the
 love which hee bare to their godlie affection, or the
 griefe which the danger of their opinion bred them.
 Their opinion was dangerous: was not theirs also, who
 thought the kingdome of Christ should be earthly? was
 not theirs which thought the Gospell onelie should be
 preached to the Jewes? What more oppositē to pro-
 pheticall doctrine concerning the coming of Christ,
 then the one? Concerning the Catholicke Church,
 then the other? Yet they which had their fancies, even
 when they had them were not the worst men in the
 world. The heresie of Free-will was a milstone about
 the Pelagians necke; Shall wee there give sentence of
 death inevitable against all those Fathers in the Greeke
 Church, which being misperswaded, died in the errour
 of free-will? Of these *Galatians* therefore which first
 were iustified and then deceived, as I can see no cause
 why as many as died before admonition might not by
 mercie be received, even in error; so I make no doubt,

* Error convicted, and afterwards maintained, is more then error: for although opinion be the same it was, in which respect I still call it error, yet they are not now the same they were when they are taught what the truth is, & plainly taught
* Act. 15, 5.

but as manie as lived till they were admonished, found the mercie of God effectuall in converting them from their* error, least any one that is Christs, should perish. Of this I take it, there is no cōtroversie; only against the salvation of them which died, though before admonition, yet in error, it is objected that their opinion was a very plaine direct deniall of the foundation. If *Paul* & *Barnabas* had bin perswaded, they would happily haue vsed the tearmes otherwise speaking of the Masters the selues who did first set that error abroad, a certaine of the sects of the Pharisees which beleaved. What difference was there betweene these Pharisees, and other Pharisees, from whom by a special description they are distinguished, but this? These which came to Antioch, teaching the necessity of circumcision were Christians; the other, enemies of Christianitie? Why then should these be tearmed so distinctly beleivers, if they did directlie denie the foundation of our beleife, besides which there was no other thing that made the rest to be no beleivers? We neede go no farther then *S. Pauls* very reasoning against them, for prooffe of this matter: seeing you know God, or rather are knowne of God, how turne you againe to impotent iudgments? ^b The law ingendreth servants, thir children are in bondage; ^c they which are gotten by the Gospell are free. ^d Brethren we are not children of the servant, but of the free woman, and will yee not be vnder the law? That they thought it vnto salvation necessarie, for the Church of Christ, to obserue daies, and monthes, and times, and yeares, to keepe the ceremonies and sacraments of the law, this was their error. Yet hee which condemneth their

^b Gal. 3. 24. 25

^c V. 28.

^d V. 31.

^e V. 31.

their error, cōfesseth, that notwithstanding, they knew God, and were knowne of him; hee taketh not the honour from them, to be tearmed sonnes begotten of the immortall seed of the Gospell. Let the heaviest wordes which he vseth, be waighed; consider the drift of those dreadfull conclusions: If yee be circumeised, Christ shal profit you nothing; as many as are iustified by the law, are fallen from grace. It had bene to no purpose in the world, so to vrge them: had not the Apostle bene perswaded, that at the hearing of such sequels, No benefit by Christ. A defection from grace, their heartes would tremble and quake within them: and why? because that they knew, that in Christ, and in grace, their salvation lay; which is a plaine direct acknowledgement of the foundation. Least I should herein seeme to holde, that which no one learned, or godly hath done: lette these wordes be considered, which import as much as I affirm.

• Surely those brethren, which in *S. Pauls* time, thought that God did lay a necessitie vpon them to make choise of daies, and meates; spake as they beleaved; and could not but in wordes condemne the libertie which they supposed to be brought in against the authoritie of diuine Scripture. Otherwise it had bene needlesse for *S. Paul* to admonish them not to condemne such as each without scrupulosity, whatsoeuer was set before them. This error if you weigh what it is of it selfe, did at once overthrow all Scriptures, whereby we are taught salvation by faith in Christ, all that ever the Prophets did foretell, all that ever the Apostles did preach of Christ, it drewe with it the deniall of Christ vtterly in so much that *S Paul* complaineth, that his labour was lost vp-

• Bucer. de u-
nit. Eccles. sex
vanda.

on the Galatians, vnto whom this error was obruded; affirming that Christ, if so bee they were circumcised, should not profit them any thing at all. Yet so far was S. Paul from striking their names out of Christs book, that he commandeth others to entertaine them, to accept them with singular humanity, to vse them like brethren; he knewe mans imbecilitie; he had a feeling of our blindness which are mortall men how great it is, and being sure that they are the sonnes of God, who soever be indued with his feare, would haue them counted enemies of that wherevnto they could not as yet frame themselues to be friends, but did ever vpon a very religious affection to the truth, willingly reiect the truth. They acknowledged Christ to be their only, and perfect Saviour, but saw not how repugnant their believing the necessitie of Mosaicall ceremonies was to their faith in Iesus Christ. Herevnto a reply is made; that if they had not directly denied the foundation, they might haue bene saved; but saved they could not bee, therefore their opinion was not onely by consequent, but directly a deniall of the foundation. When the question was about the possibilitie of their salvation, their denying of the foundation was brought to proue that they could not be saved; now that the question is about their deniall of the foundation, the impossibilitie of their salvation, is alleaged to proue, they denied the foundation. Is there nothing which excludeth men from salvation, but only the foundation of faith denied? I should haue thought, that besides this, many other things are death vnto as many as be given to vnderstand, that to cleaue ther evnto, was to fall from Christ, did not

norwithstanding cleaue vnto it. But of this enough. 7
Wherefore I come to the last question, *whether that the doctrine of the Church of Rome, concerning the necessitie of workes vnto salvation, be a direct deniall of our faith.*

27 I seeke not to obtrude vnto you any private opinion of mine owne; the best learned in our profession are of this iudgement, that all the corruptions of the Church of Rome, doe not proue her to deny the foundation directly; if they did, they should grant her simply to be no Christian Church. *But I suppose, saith one, that in the Papacie some Church remaineth, a Church crased, or, if you will, broken quite in peeces, forlorne, misshapen, yet some Church:* his reason is this, *Antichrist must sit in the Temple of God.* Least any man should thinke such sentences as these to be true, only in regard of the, whom that Church is supposed to haue kept by the speciall providence of God, as it were in the secret corners of his bosome, free from infection, and as sound in the faith, as we trust, by his mercy, we our selues are: I permit it to your wise considerations, whether it bee more likely, that as frenzie, though it selfe take away the vse of reason, doth notwithstanding proue them reasonable creatures which haue it, because none can be franticke but they: so Antichristianitie being the baine, and plaine overthrow of Christianitie, may nevertheless argue the Church wherein Antichrist sitteth, to be Christian. nether haue I ever, hitherto heard or read any one worde alleadged of force to warrant, that God doth otherwise, then so as in the two next questions before hath beene declared, bind himselfe to keepe his elect from worshipping the Beast, and from

Calv. ep. 104.

receiving his marke in their forehead: but he hath preserved and will preserve them from receiving any deadly wound at the hands of the man of sinne, whose deceit hath prevailed over none unto death, but only unto such as never loved the truth, such as took a pleasure in vnrightheousnesse: they in all ages, whose hearts haue delighted in the principall truth, and whose soules haue thirsted after rightheousnesse, if they received the marke of error, the mercy of God, even erring and dangerously erring, might saue them; if they received the mark of heresie, the same mercy did, I doubt not, convert them. Now far Romish heresies may preuaile over Gods elect, how many God hath kept falling into them, how many haue bin converted from them, is not the question now in hand: for if heaven had not received any one of that coate for these thousand yeares, it may still be true that the doctrine which this day they do professe, doth not directly denie the foundation, and so prone them simplie to be no Christian Church. One I haue alleaged, whose words, in my eares, found that waie: shall I adde * another, whose speech is plaine? I deny her not the name of a Church, saith another, no more then to a man, the name of a man, as long as he liveth, what sicknesse soever he hath. His reason is this; Salvation in Iesus Christ, which is the marke which ioineth the head with the bodie, Iesus Christ with the Church, is so cut off by many merits, by the merits of Saints, by the Popes pardons, and such other wickednesse, that the life of the Church holdeth by a very thread yett still the life of the Church holdeth. A * third hath these words, I acknowledge the Church of Rome, evē at this present day for a Church of Christ, such a Church as Israel did

* Morn. de
Ecclef.

* Zanch prae-
fat. de relig.

did Ieroboam get a Church. his realō is this; Every mā seeth
ex. cept he willingly hoodwinke himselfe, that as alwaies, so
now, the Church of Rome holdeth firmly and stedfastly the
doctrīne of truth concerning Christ, and baptizeth in the
name of the father, the sonne and the Holy Ghost, confesseth
and avoweth Christ for the only redeemer of the world, &
the iudge that shall sit upon quicke and dead, receiuing true
beleevers into endlesse ioy, faithlesse and godlesse men being
cast with Satan and his angels into flames inuēchable.

28 I may & will reine the questiō shorter thē they
do. Let the Pope take downe his top, and captivate no
more mens soules by his Papall iurisdiction; let him no
longer count himselfe *Lord Paramount* over the Prin-
ces of the world, no longer hold kings as his servants.
para vaile; let his stately *Senate* submit their necks to the
yoke of Christ, & cease to dye their garment like *Edom*,
in blood; let them from the highest to the lowest, hate
and forsake their idolatry; abiure all their errors and he-
resies wherewith they haue any waie perverted the
truth; let them strippe their Churches till they leaue no
polluted ragge, but only this one about hir, *By Christ a-
lone without workes we cannot be saved*: it is enough for
me if I shew, that the holding of this one thing doeth
not proue the foundatiō of faith directly denied in the
Church of Rome.

29 Workes are an addition: be it so: what then?
the foundation is not subverted by everie kind of addi-
tion. simple to adde vnto those fundamentall words,
is not to mingle wine with water, heaven with earth,
things polluted with the sanctified blood of Christ: of
which crime indict them which attribute those opera-
tions

tions in whole or in part to any creature, which in the work of our salvation wholly are peculiar vnto Christ, and if I open my mouth to speake in their defence, if I holde my peace and pleade not against them as long as breath is within my body, let me be guiltie of al the dishonor that ever hath been done to the Sonne of God. But a dreadful thing it is to denie salvation by Christ alone; the more slow and fearefull I am, except it be too manifest to lay a thing so grievous to anie mans charge. Let vs beware, least if we make too manie waies of denying Christ, wee scarce leaue any way for our selues truly and soundly to confesse him. Salvation onely by Christ is the true foundation wherevpon indeed Christianitie standeth. But what if I say you cannot be saved only by Christ, without this addition, Christ beleevd in hart, confessed with mouth, obeyed in life and conversation? Because I adde, doe I therefore deny that which I did directlie affirme? There may be an additament of explication, which overthroweth not, but proveth & concludeth the proposition wherevnto it is annexed. He which saith, *Peter* was a chiefe Apostle, doth proue that *Peter* was an Apostle, hee which saith, Our salvation is of the Lord,^a through sanctification of the spirit and faith of the truth, proveth that our salvation is of the Lord. But if that which is added be such a privation as taketh away the verie essence of that wherevnto it is added, then by the sequell it overthroweth. He which saith *Judas* is a dead man, though in word he granteth *Judas* to be a man, yet in effect he proveth him by that very speech no man; because death depriveth him of being. In like sort, he that should saie, our electi-
on

^a 1. Thess. 5.

13.

on is of grace for our workes sake, should grant in sound of words, but indeed by consequent deny that our election is of grace; for the ^a grace which electeth vs, is no grace, if it elect vs for our sake. Rom 11. 6.

go Now whereas the Church of Rome addeth works, we must note farther that the adding of ^a works is not like the adding of circumcision vnto Christ. Christ came not to abrogat & put away good workes: he did, to change circumcision; for we see that in place thereof, he hath substituted holy baptisme. To say, yee cannot be saved by Christ, except yee be circumcised, is to adde a thing excluded, a thing not only not necessarie to be kept, but necessarie not to be kept by thē that will be saved. On th' other side, to saie, yee cannot be saved by Christ without workes, is to adde things, not only not excluded, but commāded, as being in their place and in their kind necessarie, and therefore subordinated vnto Christ, by Christ himselfe, by whom the webbe of salvation is spun; *except your righteousness exceede the righteousness of the Scribes and Pharisees, yee shall not enter into the kingdome of heaven.* They were ^c rigorous of things not vtterly to be neglected, and left vndone washings and tithings, &c. As they were in these, so must we be in iudgement, and the loue of God. Christ in workes ceremoniall, giueth more liberty; in ^d morall much lesse, then they did. Workes of righteousness therefore are not so repugnantlie added in the one proposition; as in the other, circumcision is.

conclusions will follow vpon circumcision and rites of the law ceremoniall, if they be required as things necessarie to saluation. This only was alleaged against me, & need I touch more then was alleaged? b Math. 5. 20. c Luk 11. 39. d Math. 5. 17.

G

31 But

31 But we say our salvation is by Christ alone; therefore howsoever, or whatsoever wee adde vnto Christ in the matter of salvation, we overthrow Christ. Our case were very hard, if this argument so vniuersally meant, as it is proposed, were sound and good. We our selues doe not teach Christ alone, excluding our owne faith, vnto iustificatiō; Christ alone, excluding our owne works, vnto sanctification; Christ alone, excluding the one or the other vnnesessarie vnto salvation. It is a childish cavill wherewith in the matter of iustification our adversaries do so greatly please themselves, exclaiming that we tread all Christian vertues vnder our feet, and require nothing in Christians but faith, because wee teach that faith alone iustificeth: whereas by this speech we never meant to exclude either hope, or charitie frō being alwaies ioined as inseparable mates with faith in the man that is iustified; or workes from being added as necessarie duties required at the hands of every iustified man: but to shew that faith is the only hand, which putteth on Christ vnto iustification; and Christ, the only garment, which being so put on, covereth the shame of our defiled natures, hideth the imperfections of our workes, preserveth vs blameles in the sight of God, before whom otherwise, the weaknesse of our faith were cause sufficient to make vs culpable, yea to shut vs frō the kingdome of heaven, where nothing that is not absolute, can enter. That our dealing with them bee not as childish as theirs with vs, when wee heare of salvation by Christ alone, considering that [*alone*] as an exclusiue particle, we are to note what it doth exclude, & where. If I say, *such a iudge only, ought to determine such a case, all things*

things incident to the determination thereof, besides the person of the Iudge, as lawes, dispositions, evidences, &c. are not hereby excluded; persons are not excluded from witnessing herein, or assisting, but onely from determining and giving sentence. How then is our salvation wrought by Christ alone? It is not our meaning that nothing is requisite to mans salvation but Christ to save, and he to be saved quietly without anie more adooe. As we have received, so we teach, that besides the bare and naked worke, wherein Christ without anie other associate finished all the partes of our redemption, & purchased salvation himselfe alone, for conveyance of this eminent blessing vnto vs, manie things are of necessitie required: as to bee knowne and chosen of God before the foundation of the world; in the world to be called, iustified, sanctified; after wee have left the world, to be received vnto glorie; Christ inuery of these hath somewhat which he worketh alone. Through him according to the eternall purpose of God before the foundation of the world, borne, crucified, buried, raised, &c. wee were in a gracious acceptioe knowne vnto God, long before wee were seene of men: God knew vs, loved vs, was kinde to vs in Iesus Christ; ^{* Eph. 1. 6. 2. 7} in him we were elected to be heires of life. Thus farre God through Christ hath wrought in such sort alone, that our selues are mere patients, working no more then dead & senselesse matter, wood, or stone, or yron, doth in the artificers hands, no more then the clay whē the potter appointeth it to be framed for an honourable vse; nay, not so much, for the matter wherevpon the craftsman worketh, he chooseth being moved by

b Gal. 5. 8.
 c 1. Per 2. 9.
 d Eph 1. 7.
 e Eia. 53. 11.
 f Jerem. 23. 6.
 g Ephes. 8. 26.
 h Mt. 23. 23.
 i 1. Thes. 2. 14.
 j Gal. 2. 16.
 k Gal 5. 23.
 l 2. Thes. 2. 15.

the fitnessse which is in it to serue his turne; in vs no such thing. Touching the rest which is laid for the foundation of our faith, importeth farther; that^b by him we are called; that^c we haue redemptiō, ^dremissiō of sins through his blood, ^ehealth by his stripes, ^fjustice by him; that he ^gdoth sanctifie his Church, & make it glorious to himself; that ^hentrance into ioie shalbe giue vs by him, yea all things by him alone. Howbeit not so by him alone, as if in vs to ⁱour vocatiō, the hearing of the Gospell; to our iustification, faith; to our sanctification, the fruits of the spirit; to our entrance into rest, perseverance in hope, in faith, in holinesse, were not necessarie.

32 Then what is the fault of the Church of Rome? Not that shee requireth workes at their handes which will be saved: but that shee attributeth vnto workes a power of satisfiying God for sin; yea a vertue to merite both grace here, and in heauen glorie. That this overthroweth the foundation of faith, I graunt willingly; that it is a direct denying thereof; I vaterlie deny: what it is to hold, and what directly to deny the foundation of faith, I haue already opened. Apply it particularly to this cause, and there needs no more adde. The thing which is handled, if the forme vnder which it is handled, be added thereto; it sheweth the foundation of any doctrine whatsoeuer. Christ is the matter whereof the doctrine of the Gospell treateth; and it treateth of Christ, as of a Saviour. Salvation therefore by Christ is the foundation of Christianitie: as for workes, they are a thing subordinate, no other wise: then because our sanctification cannot be accomplished without them; the doctrine concerning them, is a thing builded vpon the foundation; therefore the doctrine which addeth vnto them

them the power of satisfying or of meriting: addeth vnto a thing subordinated, builded vpon the foundation, not to the verie foundation it selfe: yet is the foundation by this addition: consequently overthrowne, for as much as our out of this addion, it may be negatiuely concluded: He which maketh any worke good, and acceptable in the sight of God, to proceede from the naturall freedome of our will: he which giueth vnto any good workes of ours, the force of satisfying the wrath of God for sin, the power of meriting either earthly or heavenly rewards: he which holdeth works, going before our vocation, in congruity to merite our vocation, works following our first, to merite our second iustification, and by condignitie our last reward in the kingdome of heaven, pulleth vp the doctrine of faith by the roots, for out of every of these the plain dire& demall thereof may bee necessarie concluded. Not this only, but what other heresie is there, that doth not raze the very foundation of faith by consequence? How be it, we make a difference of heresies accounting in the next degree to infidelitie which directly denie any one thing to be, which is expresse acknowledged in the articles of our heliefe; for one of any one article so denied, the deniall of the very foundation it selfe is (stright way inferd). As for example, if a man should saie, *There is no Catholike Church*, it followeth immediatlie therevpon that this Iesus, whom wee call the Saviour, is not the Saviour of the world; because all the Prophets beare witnesse, that the true Messias should *shew light vnto the Gentiles*, that is to say, gather such a Church as is Catholike, not restrained any longer vnto one circumcised nation. In the second rancke

Hac ratio Ecclesiastici sacramenti & Catholice fidei est, ut qui partem divini sacramenti negat, partem non valeat confiteri. Ita enim sibi connexa & corporata sunt omnia ut aliud sine alio stare non possit. Et qui unum ex omnibus denegaverit, alia ei omnia credidisse non proficiunt. Caspian lib. 6. de Incarn. Dom. It. be obstinate stand in deniall.
p. 193.
A& 16. 33.

b Gal. 5. 8.
 c 1. Per. 2. 9.
 d 1. Per. 5. 3.
 e Eph. 1. 7.
 f Eia. 53. 11.
 g Jerem. 23. 6.
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connexa & con-
corporata sunt
omnia ut aliud
sine alio stare
non possit. Et
qui unum ex
omnibus dene-
gauerit, alia ei
omniacredidisse
non profitur, Cas-
sian lib. 6. de
Incarn. Dom. 11.
be obstinately
stand in deniall
p. 193.
A. 16. 23.*

we place them, one of whose positions the deniall of any the foresaid articles may be with like facilitie concluded: such as are they, which haue denyed either the Diuinitie of Christ with *Hebion*, or with *Martion* his Humanitie; an example whereof may be that of *Cassianus* defending the incarnation of the sonne of God, against *Nestorius* Bishop of *Antioch*, which held that the Virgin when she brought forth Christ, did not bring forth the sonne of God, but sole and a mere man: out of which heresie the deniall of the articles of the Christian faith he deduceth thus: *If thou dost denie our Lord Ie-*

*Lib. 6. de Incar.
Dom. cap. 16.*

sus Christum denying the sonne thou canst not chouse but denie the father: for according to the voice of the father himselfe. He that hath not the sonne, hath not the father. Wherefore denying him which is begotten, thou deniest him which doth beget. Again denying the sonne of God to haue bene borne in the flesh thou canst not beleue him to haue suffered: beleeuing not his passion; what remaineth but that thou deny his resurrection? For we beleue him not raised, except wee first beleue him dead: neither can the reason of his rising from the dead stand without the faith of his death going before. The deniall of his death and passion inferreth the deniall of his rising from the depth, whereupon it followeth that thou also denie his ascension into heauen. The Apostle affirmeth that he which ascended did first descend; so that as much as Ieſus is hee, our Lord Iesus Christ hath neither risen from the depth, nor is ascended into heauen, nor sitteth at the right hand God the father, neither shall he come at the day of finall account which is looked for, nor shall iudge the quicke and dead. And darrest thou yet set foot in the church? Canst thou thinke thy selfe a Bishop when thou hast denyed

all

all those things whereby thou dost obtaine a Bishoply calling? Nestorius confessed all the articles of the Creed; but his opiniō did imply the denial of every part of his cōfessiō. Heresies there are of the third sort; such as the Church of Rome maintaineth; which be removed by a greater distance frō the foundation, although indeed they overthrow it. Yet because of that weakenes, which the Philosopher noteth in mens capacities, when he saith, that the common sort cannot see things, which followe in reason, when they follow as it were a farrē of by manie deductions; therefore the repugnancie of such heresie and the foundation, is not so quickly or so easily found, but that an hereticke of this, sooner then of the former kinde, may directly graunt and consequently neverthelesse, denie the foundation of faith.

33 If reason be suspected, triall will shew that the Church of Rome doeth no otherwise by teaching the doctrine she doth teach concerning good works, offer them the verie fundamentall words, and what man is there, that will refuse to subscribe vnto them? Can they directly graunt, and directly deny one and the very selfsame thing? Our own proceedings in disputing against their works satisfactorie, & meritorious, do shew not onely that they hold, but that we acknowledge them to hold the foundation, notwithstanding their opiniō. For are not these our arguments against them? *Christ alone hath satisfied and appeased his fathers wrath: Christ hath merited salvation alone.* We should doe fondly to vse such disputes, neither could we thinke to prevaile by them, if that wherevpon wee ground, were a thing which we know they do not hold, which wee are assur-

red.

red they will not graunt. Their very answers to all such reasons as are in this controverſie brought againſt the, will not permit vs to doubt, whether they hold the foundation, or no. Can any man that hath read their books concerning this matter, be ignorant how they draw all their answers vnto theſe heads? That the remiſſion of all our finnes; the pardon of all whatſoever puniſhments there-by deſerued; the rewards which God hath laid vp in heaven, are by the blood of our Lord Jeſus Chriſt purchaſed, and obtained ſufficiently for all man; but for no man effectually, for his benefit in particular; except the blood of Chriſt be applied particularly vnto him; by ſuch meanes as God hath appointed that to worke by. That thoſe meanes of themſelves, being but dead things; only the blood of Chriſt is that which putteth life force, and efficacy in them to worke, and to be available, each in his kind, for our ſalvation. Finally; that grace being purchaſed for vs by the blood of Chriſt, & freely without any merit or deſert at the firſt beſtowed vpon vs, the good things which we doe, after grace retained, be there-by made ſatisfactorie, and meritorious. Some of their ſentences, to this effect, I muſt alleage for mine owne warrant. If we deſire to heare forraine iudgements, we find in one, this confeſſion; He that could reckon how many the vertues and merits of our Saviour Chriſt haue bene; might likewiſe vnderſtand how many the benefits haue bene; that are to come to vs by him; for ſo much as men are made partakers of them all by meanes of his paſſion: by him is given vnto vs remiſſion of our finnes, grace, glorie, libertie, praiſe, ſaluation, redemption, juſtification, iuſtice ſatisfaction, ſacraments, merits, and all other things which we had, & were behoofull for our ſalvation. In another wee haue theſe

Lewe of Gra-
na Meditar. c.
laſt 3.

oppositions

oppositions, and answers inade vnto them; *All grace* Panigarola
lect. 11.
is given by Christ Iesus; True, but not except Christ Iesus be
applied. He is the propitiation for our sinnes; by his stripes
we are healed; he hath offered himselfe vp for vs: all this is
true; but apply it: we put all satisfactiō in the blood of Iesus
Christ; but we hold that the meanes which Christ hath appoin
ted for vs in this case to apply it, are our penall workes. Our
 Countreimen in Rhemes, make the like answer, that Annot in. r.
Ioh. 1.
 they seeke salvation no other way, then by the blood
 of Christ; & that humbly they doe vse prayers, fastings,
 almes, faith, charitie, sacrifice, sacraments, priests, onely
 as the meanes appointed by Christ, to apply the bene-
 fit of his holy blood vnto them: touching our good
 workes, that in their owne natures they are not merito-
 rious, nor answerable to the ioyes of heaven; it com-
 meth by the grace of Christ, & not of the work it selfe,
 that we haue by well doing a right to heaven, and de-
 serue it worthily. If any man thinke that I seeke to var-
 nish their opiniōs, to set the better foot of a lame cause
 foremost: let him know, that since I began thoroughly
 to vnderstand their meaning, I haue found their hal-
 ting greater, then perhaps it seemeth to them which
 knowe not the deepnesse of Satan, as the blessed diuine
 speaketh. For although this be prooſe sufficient, that
 they doe not directly deny the foundation of faith: yet
 if there were no other leaven in the whole lump of
 their doctrine but this; this were sufficient to proue,
 that their doctrine is not agreeable vnto the foundati-
 on of Christiā faith. the *Pelagians* being over great friends
 vnto nature, made themselves enemies vnto grace, for
 all their confessing, that men haue their soules, and all

In his booke
of consolatiō

the faculties thereof, their wils, and all the abilitie of their wils from God. And is not the Church of Rome still an aduersarie vnto Christs merits, because of her acknowledging that we haue received the power of meriting by the blood of Christ? *S^t Thomas More*, setteth downe the oddes betweene vs and he Church of Rome in the matter of works thus; *Like as wee graunt them that no good worke of man is rewardable in heauen of his owne nature, but through the meere goodnesse of God, that list to set so high a price vpon so poore a thing; and that this price God setteth through Christs passion, and for that also they bee his owne workes with vs; for good workes to God-ward worketh no man without God worke in him; and as we grant the also, that no man may be proud of his workes, for his imperfect working, and for that in all that man may doe, he can doe God no good, but is a seruant improfitable & doth but his bare dutie; as we, I say, graunt vnto them these things: so this one thing, or twaine, do they grant vs againe, that men are bound to worke good workes, if they haue time and power, and that who so worketh in true faith most, shall be most rewarded; but then set they thereto, that all his rewards shall be given him for his faith alone, & nothing for his workes at all; because his faith is the thing, they say, that forceth him to work well. I see by this of *S^t Thomas More*, how easie it is for men of the greatest capacitie, to mistake things written or spoken as well on the one side as on the other. Their doctrine, as hee thought, maketh the worke of man rewardable in the world to come, through the goodnesse of God, whom it pleaseth to set so high a price vpon so poore a thing; and ours, that a man doth receiue that eternall and high reward, not for:*

for his workes, but for his faiths sake, by which he worketh: whereas in truth our doctrine is no other then that we haue learned at the feet of Christ, namely, that God doth iustifie the beleieving man, yet not for the worthinesse of his beleife, but for the worthines of him which is beleaved; God rewardeth abundantly every one which worketh, yet not for any meritorious dignity, which is, or can be in the worke, but through his meere mercy, by whose commandement hee worketh. Contrariwise their doctrine is, that as pure water of it selfe hath no savour, but if it passe throug a sweet pipe, it taketh a pleasant smell of the pipe through which it passeth: so, although before grace received, our works do neither satisfie, nor merit; yet after, they do both the one and the other. Every vertuous action hath then power in such to satisfie, that if we our selues commit no mortall sinne, no hainous crime wherevpon to spend this treasure of satisfaction in our owne behalfe, it turneth to the benefit of other mens release, on which it shall please the steward of the house of God to bestow it, so that we may satisfie for our selues & others, but merit only for our selues. In meriting, our actions doe worke with two hands; with one they get their morning stipend, the increase of grace; with the other, their evening hire, the everlasting crowne of glorie. Indeed they teach that our good workes doe not these things, as they come from vs, but as they come from grace in vs, which grace in vs is another thing in their diuinitie, then is the meere goodnesse of Gods mercy towards vs in Christ Iesus.

Workes of supererogatio.

34 If it were not a strong deluding spirit which

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hath

hath possession of their harts: were it possible but that they should see how plainly they do herein gaine-saie the very ground of Apostolique faith? Is this that salvation by grace, whereof so plentiful mention is made in the scriptures of God? Was this their meaning which first taught the worlde to looke for salvation onely by Christ? By grace, the Apostle saith, and by grace in such sort as a gift, a thing that cometh not of our selues, not of our workes, lest anie man should boast, & say, *I haue wrought out my own salvation.* By grace they cōfesse, but by grace in such sort, that as many as weare the diademe of blisse, they wear nothing but what they haue wonne. The Apostle, as if he had foreseene, how the church of Rome would abuse the world in time by ambiguous termes, to declare in what sense the name of grace must be taken when we make it the cause of our salvation, saith, *He saved vs according to his mercie:* which mercie although it excludeth not the washing of our new birth, the renuing of our harts by the holy Ghost, the meanes, the vertues, the duties which God requireth of their hands which shall be saved, yet is it so repugnant vnto merits, that to say wee are saved for the worthines of anie thing which is ours, is to denie wee are saved by grace. Grace bestoweth freely: and therefore iustlie requireth the glorie of that which is bestowed. We denie the grace of our Lord Iesus Christ, we abuse, disanull, and annihilate the benefit of his bitter passion: if we rest in these proud imaginations that life is deservedly ours, that we merit it, and that we are worthy of it.

35 How be it considering how many vertuous & iust men

men; how many Saints, how many Martyres, how manie of the ancient fathers of the church, haue had their sundry perilous opinions, and amongst sundrie of their opinions, this, that they hoped to make good some part of amends for their sins, by the voluntarie punishments which they laid vpon themselves, because by a consequent it may follow herevpon, that they were iniurious vnto Christ: Shall we therefore make such dead lie epitaphes and set them vpon their graues; *They denied the foundation of faith directly: they are damned; there is no salvation for them? S. Austin* saith of himselfe, *Errare possum, hereticus esse uolo.* And doe we put a difference betweene them that erre, and them that obstinate lie perfitt in error: how is it possible, that ever any man should hope to be saved? Surely in this case, I haue no respect of any person aliue or dead. Give me a man of what state or condition soeuer, yea a *Cardinall*, or a *Pope* whom in the extreame point of his life affliction hath made to know himselfe, whose hart God hath touched with the love grow for all his sinnes; and filled with loue towards the Gospell of Christ, whose eies are opened to see the truth, and his mouth to renounce all heresie and error any wise opposie therevnto (this one opinion of merits excepted) he thinketh God will require at his hands; and because he wanteth, therefore trembleth and is discouraged; It may be, I am forgetfull, and unskillfull; not furnished with things newe and olde, as a wise learned scribe should bee; nor able to alleage that, wherevnto, if it were alleaged, hee doth beare a minde most willing to yeeld, and so to be recalled as well from this, as from other errors. And shall I thinke be-

cause of this only error, that such a man toucheth not so much as the hemme of Christs garment? If he doe, wherefore shoulde not I haue hope that vertue may proceede from Christ to saue him? Because his errour doth by consequent overthrow his faith? Shall I therefore cast him off as one that hath vtterly cast of Christ? one that holdeth not so much as by a slender threed? No, I wil not be afraid to saie vnto a *Pope* or *Cardinall* in this plight, be of good comfort, we haue to doe with a mercifull God, rather to make the best of a little which we hold well, and not with a capricious sophister, which gathereth the worst out of euerie thing, wherein wee erre. Is there any reason that I should be suspected, or you offended for this speech? Is it a dangerous thing to imagine, that such men may finde mercy? The houre may come when wee shall thinke it a blessed thing to heare, that if our sins were the sins of the *Popes* and *Cardinals*, the bowels of the mercie of God are larger. I do not propose vnto you a *Pope* with the neck of an Emperour vnder his feet; a *Cardinall* riding his horse to the bridle in the blood of Saints, but a *Pope* or *Cardinal*, sorrowful, penitent, disrobed, stript not only of vsurped power, but also delivered and recald from errour; Antichrist converted and lying prostrate at the foote of Christ: and shall I thinke that Christ will spurne at him? And shall I crosse and gaine saie the mercifull promises of God generally made vnto penitent sinners by opposing the name of a *Pope*, of a *Cardinal*? What difference is there, in the world betweene a *Pope* and a *Cardinall*, and *Iohn Style* in this case? If wee thinke it impossible for them, after they be once come within that

^a Let all affection be laide aside; let the matter indifferently be considered.

that ranke, to be afterwards touched with anie such remorse, let that be graunted. The Apostle saith, *If I or an Angell from heauen preach vnto thee.* Let it bee as likely that Saint Paule or an Angel from heauen should preach heresie, as that a Pope or a Cardinall should be brought so farre forth to acknowledge the truth: yet if a Pope or a Cardinall should, what sinde wee in their persons, why they might not bee saved? It is not the persons, you will saie, but the error, wherein I suppose them to die, which excludeth them from the hope of mercie; the opinion of merits doth take awaie all possibilitie of salvation from them. What, if they hold it onlie as an error? although they hold the truth truelie and sincerelie in all other partes of Christian faith? although they haue in some measure all the vertues and graces of the spirite. all other tokens of Gods elect children in them? although they be farre from having anie prowde presumptuous opinion, that they shall be saved by the worthynesse of their deedes? although the onelie thing which troubleth and molesth them, bee but a little too much deuotion, somewhat too great a feare, rising from an erroneous conceipt, that God will require a worthynesse in them, which they are grieved to finde wanting in themselves? although they bee not obstinate in this perswasion? although they be willing and would be glad to forsake it, if any one reason were brought sufficient to disproue it? although the only let why they doe not forsake it ere they die, be the ignorance of the meanes, by which it might be disproued? although the cause why the ignorance in this point is not removed, bee the want of know-

knowledge in such as should be able, and are not, to remove it? Let me die, if ever it be proved, that simply an error doth exclude a Pope or a Cardinall in such a case utterly from hope of life. Surely, I must confesse unto you, if it be an error, that God may bee mercifull to faule men, even when they erre: my greatest comfort is my error; were it not for the loue I beare vnto this error, I would never wish to speake nor to liue.

36 Wherefore, to resume that mother sentence, whereof I little thought that so much trouble would haue growne; *I doubt not but that God was mercifull to saue thousands of our fathers living in Popish superstitions, in as much as they sinned ignorantly*: alas what bloodie matter is there contained in this sentence, that it should be an occasion of so many hard censures? Did I say that *thousands of our fathers might be saved*? I haue shewed which way it cannot be denied. Did I say, *I doubted not but they were saved*? I see no impiety in this perswasion, though I had no reason for it. Did I say, *their ignorance doth make me hope they did find mercy, and so were saved*? What hindreth salvation but sinne? Sinnes are not equall: and ignorance, though it doth not make to be no sinne; yet seeing it did make their sinne the lesse, why should it not make our hope concerning their life, the greater? We pittie the most, and doubt not, but God hath most compassion over them that sinne for want of vnderstanding. As much is confessed by sundry others, almost in the selfesame words which I haue vsed. It is but only my euill hap, that the same sentences which favor veritie in other mens books, should seeme to bolster heresie when they are once by me recited. If I bee
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dedeived in this point, nor they, but the blessed Apostle
 hath deceived me. What I said of others, the same hee
 said of himselfe; *I obtained mercy for I did it ignorantly.*
 Consider his words, and you cannot misconster mine. I
 speake no otherwise. I meant no otherwise then hee
 did. *in order to my purpose I did not much I had said*
 1237. but Thus have I brought the question concerning
 our Fathers, at the length vnto an end. Of whose estate
 upon so fit an occasion, as was offered me, handling the
 weightie causes of separation betwene the Church of
 Rome and vs, and the weake motives which are com-
 monly brought to retaine men in that society; amongst
 which motives, the examples of our Fathers deceased
 is one, although I saw it convenient to vtter that sen-
 tence, which I did to the ende, that all men might there-
 by vnderstand how vnto us we are said to condemne
 as many as haue beene before vs otherwise perswaded
 then we our selves are, yet more then that one sentence
 I did not thinke it expedient to vtter, iudging it a great
 deale meete for vs to haue regard to our owne estate,
 then to sit ouer curiosity, what is become of other
 men. And fearing least that such questions as these, if
 voluntarily they should bee so farre waded in, might
 seeme worthe of that rebuke, which our Saviour
 thought needfull in a case not vnlke *in beate the vnto*
there when I was forced much beside mine expectati-
 on, to render a reason of my speech; I could not but
 yeeld at the call of others, and proceed so farre as durie
 bound mee, for the fuller satisfying of minds. Where-
 in I haue walked as with reverence, so with feare with
 reverence, in regard of our Fathers, which lived in

former times; not without feare, considering them that are aliue.

Iudg. 5. 23.

38 I am not ignorant, how readie men are to feed and sooth vp themselves in euill. Shall I, will the man say that loveth the present world more then hee loveth Christ, shall I incur the high displeasure of the mightiest upon earth? shall I hazard my goods, endanger my estate? put my selfe in iopardie, rather then yeeld to that which so many of my fathers embraced, and yet found fauour in the sight of God? *Curse Meroz*, saith the Lord, *curse her inhabitants, because they helped not the Lord; they help'd him not against the mightie.* If I should not only not helpe the Lord against the mightie, but helpe to strengthen them that are mightie, against the Lord: worthily might I fall vnder the burden of that curse; worthie I were to beare any owne iudgement. But if the doctrine which I teach, be a flower gathered in the garden of the Lord; a part of the saviour truth of the Gospel; from whence notwithstanding, poisoned creatures doe sucke venime: I can but wish it were otherwise, and content my selfe with the lotte that hath befallen mee, the rather because it hath not befallen me alone. *Saint Paul* taught a truth; and a comfory table truth; when he taught, that the greater our misery is, in respect of our iniquities, the readier is the mercy of God for our reliefe. If wee seek vnto him, the more we haue sinned, the more praise, and glorie; and honour vnto him that pardoneth our sinne. But make what lewd collections were made hereupon by some *orthodoxion* *Teuilemell* for a sinne stand the Apostles (as we are blained; and as some affirme that we say; *this do we*

not

not euill that good may come of it ?) hee was accused to teach that which all disposed men did gather by his teaching, though it were cleane not only besides, but against his meaning. The Apostle addeth, *Their condemnation* (which thus doe) *is iust*. I am not hastie to apply sentences of condemnation. I wish from mine heart their conversion, whoſoeuer are thus perversely affected. For I must needs say, their case is fearefull, their estate dangerous, which harden themselves, presuming on the mercy of God towards others. It is true that God is mercifull; but let vs beware of presumptuous sinnes: God delivered *Jonah* from the bottom of the sea; will you therefore cast your selues headlong from the toppes of rockes, and say in your hearts, God shall deliver vs? Hee pittie the blind that would gladly see; but will hee pittie them that may see, and hardeneth himselfe in blindness? No. Christ hath spoken too much vnto you, to claime the priuiledge of your fathers,

39 As for vs that haue handled this cause concerning the condition of our Fathers, whether it bee this thing, or any other, which wee bring vnto you, the counsell is good which the wise man giveth, *Stand thou fast in thy sure vnderstanding; in the way and knowledge of the Lord, and haue but one manner of word; and follow the word of peace and righteousness.* As a loose tooth is a griefto him that eateth: so doth a wavering and vnsustainable word in speech, thattendeth to instruction, offend. Shall a wise man speake words of the winde, saith *Elihu*, light, viconstant, vnsustainable words? Surely the wisest may speake words of the winde, such is the vnto.

waite constitution of our nature, that wee doe neither
 so perfectly vnderstand the way and knowledge of the
 Lord, nor so stedfastly imbrace it, when it is vnderstood
 nor so graciously vter it when it is imbraced; nor so
 peaceably maintaine it, when it is vttered; but that the
 best of vs are overtaken sometime through blindness,
 sometime through hastinesse, sometime through im-
 patience, sometime through other passions of the mind,
 wherevnto (God doth know) we are too subiect. Wee
 must therefore be contented, both to pardon others,
 and to craue that others must pardon vs for such
 things. Let no man that speaketh as a man, thinke him-
 selfe, whiles he liueth, alwaies freed from scapes and o-
 versights in his speech. The things themselves which I
 haue spoken vnto you are sound, howsoever they haue
 seemed otherwise vnto some: at whose hands I haue
 in that respect receiued iniurie. I willingly forget it, al-
 though indeed considering the benefitte which I haue
 reaped by this necessarie speech of truth, I rather in-
 cline to that of the Apostle, *They haue not iniured me at
 all.* I haue cause to wish them as many blessings in the
 kingdome of heaven, as they haue forced mee to vter
 words and syllables in this cause; wherein I could not
 be more sparing of speech then I haue beene. *It becom-
 meth no man, saith St. Ierome, to bee patient in the crime of
 heresie.* Patient, as I take it, we should be alwaies, though
 the crime of heresie were intended; but silent in a thing
 of so great consequence I could not, beloued I durst
 not be: especially the loue that I beare to the truth of
 Christ Iesus, being hereby somewhat called in question.
 Whereof I beseech them in the meeknesse of Christ,
 that

that haue been the first originall cause, to consider that a watchman may crie (*an enimie*) when indeed a friend commeth. In which cause as I deeme such a watchman more worthie to be loved for this cause, then misliked for his error: so I haue iudged it my own part in this, as much as in me lieth, to take away all suspicion of any vnfriendly intent or meaning against the truth, from which, God doth knowe, my heart is free.

40 Now to you, beloued, which haue heard these things, I will vse no other words of admonition, then those which are offered me by *S^t Iames*, *My brethren haue not the faith of our glorious Lord Iesus in respect of persons*. Yee are not now to learne, that as of it selfe it is not hurtfull, so neither should it be to any scandalous and offenseiue in doubtfull cases, to heare the different iudgements of men. Bee it that *Cephas* hath one interpretation, and *Apollos* hath another; that *Paule* is of this mind, that *Barnabas* of that; if this offend you, the fault is yours. Carry peaceable minds, and you may haue comfort by this varietie. Now the God of peace giue you peaceable minds, and turne it to your everlasting comfort.

FINIS.



and you shall be
 many good lessons
 to you, that you shall
 to you, which you shall
 the house of Israel, that you shall
 his hand, for you shall bring your
 and your husband to the house, even to
 that which you shall call it, even to
 as you, the hill of good hope
 that is to heaven, and when this marriage
 is dissolved, you shall marry again with
 the same, in the same time, as you
 is in heaven, and be joined in Britain
 as you shall, and be joined in Britain
 and God Almighty who brought us
 all here by the institution and help of
 holy marriage, he bring us all to that
 happy and celestial society with his son,
 to whom with the Father and the Holy
 Ghost be ascribed all praise, power,
 and dominion now and for ever, Amen.

A
LEARNED
DISCOURSE OF IV-
STIFICATION, WORKES,
 and how the foundation of faith
is overthrowne.

By
RICHARD HOOKER, Sometimes Fellow
 of Corpus Christi College
in Oxford.



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Conduits 1674.

was that he which purposed to saue their souls, should; as he did, touch their hearts with true vnfeined repentance, that his mercy might restore them againe to life, whom sin had made the children of death & condemnation. Touching this point therefore, I hope I may safely set downe, that if he iustified erre, as he may, and neuer come to vnderstand his error, God doth saue him through generall repentance; but if he fall into heresie, he calleth him at one time or other by actuall repentance: but from infidelitie, which is an inward direct denial of the foundation, he preserveth him by speciall providence for ever. Whereby we may easilie know what to thinke of those *Galatians*, whose heartes were so possesse with the loue of the truth, that if it had bin possible, they would haue pluckt out their eyes to bestow vpon their teachers. It is true that they were greatly changed both in perswasion and affection: so that the *Galatians* when *S. Paul* wrote vnto them, were not now the *Galatians*, which they had been in former time, for that through error they wandered, although they were his sheepe. I do not deny, but that I shoulde deny that they were his sheepe, if I shoulde graunt that through error they perished. It was a perilous opinion that they held; perilous, even in them which held it onlie as an error, because it overthroweth the foundation by consequent. But in them which obstinatelie maine-

Howseuer men be changed (for changed they may be, even the best amongst men) if they that haue received, as it seemeth some of the *Galatians* which fell into error, had received, the gifts and graces of God which are cal-

led *irremissibile*, such as faith, hope, and charitie are, which God doth never take away from him, to whom they are given, as if it repented him to haue given them; if such might be so far changed by error, as that the very roote of faith should bee quite extinguished in them, and so their saluation utterly lost, it would shake the hearts of the strongest and stoutest of vs all. See the contrarie in *Beza* his observations vpon the harmonie of Confessions,

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aine it, I cannot thinke it lesse then a damnable heresie. Wee must therefore put a difference betweene them, which erre of ignorāce, retaining neverthelesse a mind desirous to be instructed in truth, and them, which, after the truth is laide open, persist in the stubborne defence of their blindnesse, hereticall defenders, frowarde and stifnecked teachers of circumcision the blessed Apostle calls dogs: fillic men, who were seduced to think they thought the truth, he pitieth, hee taketh vp in his armes, he lovingly imbraceth, he kisseth, and with more then fatherlie tendernesse doth so temper, qualifie, and correct the speech he vseth toward them, that a man cannot easilie discern whether did most abounde, the loue which hee bare to their godlie affection, or the griefe which the daunger of their opinion bred them. Their opinion was dangerous: was not theirs also, who thought the kingdome of Christ should be earthly? was not theirs which thought the Gospell onelie should be preached to the Jewes? What more opposite to propheticall doctrine concerning the coming of Christ, then the one? Concerning the Catholicke Church, then the other? Yet they which had their fantasies, even when they had them were not the worst men in the world. The heresie of Free-will was a milstone about the Pelagians necke; shall wee there giue sentence of death inevitable against all those Fathers in the Greeke Church, which being misperswaded, died in the error of free-will? Of these *Galatians* therefore which first were iustified and then deceived, as I can see no cause why as many as died before admonition might not by mercie be received, even in error: so I make no doubt,

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but

* Error convicted, and afterwards maintained, is more then error, for although opinion be the same it was, in which respect I still call it error, yet they are not now the same they were when they are taught what the truth is, & plainly taught
* A.C. 15, 5,

but as many as lived till they were admonished, found the mercie of God effectually in converting them from their* error, least any one that is Christs, should perish. Of this I take it, there is no controverſie; only against the ſalvation of them which died, though before admonition, yet in error, it is objected that their opinion was a very plaine direct deniall of the foundation. If *Paul & Barnabas* had bin perswaded, they would happily have used the termes otherwise speaking of the Masters, he selves who did first set that error abroad, * certaine of the sects of the Pharisees which beleevd. What difference was there betweene these Pharisees, and other Pharisees, from whom by a special description they are distinguished, but this? These which came to Antioch, teaching the necessity of circumcision were Christians; the other, enemies of Christianitie? Why then shoulde these be termed so distinctly beleevers, if they did directly denie the foundation of our beleefe, besides which there was no other thing that made the rest to be no beleevers? We neede go no farther then *S. Pauls* very reasoning against them, for prooffe of this matter: seeing you know God, or rather are knowne of God, how turne you againe to impotent rudiments? * The law ingendreth servants, his children are in bondage; * they which are gotten by the Gospell are free. * Brethren we are not children of the servant, but of the free woman, and will yee not be vnder the law? That they thought it vnto salvation necessarie, for the Church of Christ, to obserue daies, and monthes, and times, and yeares, to keepe the ceremonies and sacraments of the law, this was their error. Yet hee which condemneth their

* Gal. 3. 24, 25

* V. 28,

* V. 31.

* V. 32.

their error, cōfesseth, that notwithstanding, they knew God, and were knowne of him; hee taketh not the honour from them to be tearmed fornicers begotten of the immortall seed of the Gospell. Let the heaviest wordes which he vsueth, be waighed; consider the drift of those dreadfull conclusions: If yee be circumcised, Christ shal profit you nothing; as many as are justified by the law, are fallen from grace. It had bene so no purpose in the world, so to vrge them: had not the Apostle bene perswaded, that at the hearing of such sequels, No benefit by Christ; A defection from grace, their heartes would tremble and quake within them: and why? because that they knew, that in Christ, and in grace, their salvation lay; which is a plaine direct acknowledgement of the foundation. Least I should herein seeme to holde, that which no one learned, or godly hath done: let these wordes be considered, which import as much as I affirm. * Surely those brethren, which in S. Pauls time, thought that God did lay a necessitie vpon them to make choise of daies, and meates; spake as they beleaved, and could not but in wordes condemne the libertie which they supposed to be brought in against the authoritie of diuine Scripture. Otherwise it had bene needlesse for S. Paul to admonish them not to condemne such as eate without scrupulosity, whatsoeuer was set before them. This error if you weigh what it is of it selfe, did at once overthrow all Scriptures, whereby we are taught salvation by faith in Christ; all that euer the Prophets did foretell, all that euer the Apostles did preach of Christ, it drewe with it the deniall of Christ vnderly in so much that S. Paul complaineth, that his labour was lost vp-

* Bucer. de u-
nit. Eccles. ser
vanda.

on the Galatians, vnto whom this error was obruded, affirming that Christ, if so bee they were circumcised, should not profit them any thing at all. Yet so far was S. Paul from striking their names out of Christs book, that he commandeth others to entertaine them, to accept them with singular humanity, to vse them like brethren; he knewe mans imbecilitie; he had a feeling of our blindnesse which are mortall men how great it is, and being sure that they are the sonnes of God, who soever be indued with his feare, would haue them counted enemies of that wherevnto they could not as yet frame themselues to be friends, but did ever vpon a very religious affection to the truth, willingly reiect the truth. They acknowledged Christ to be their only, and perfect Saviour, but saw not how repugnant their believing the necessitie of Mosaicall ceremonies was to their faith in Iesus Christ. Herevnto a reply is made, that if they had not directly denied the foundatiō, they might haue beene saved; but saved they could not bee, therefore their opinion was not onely by consequens, but directly a deniall of the foundation. When the question was about the possibilitie of their salvation, their denying of the foundation was brought to proue that they could not be saved; now that the question is about their deniall of the foundation, the impossibilitie of their salvation, is alleaged to proue, they denied the foundation. Is there nothing which excludeth men frō salvation, but only the foundation of faith denied? I should haue thought, that besides this, many other things are death vnto as many as be given to vnderstand, that to cleaue ther evnto, was to fall from Christ, did

notwithstanding cleave vnto it. But of this enough. Wherefore I come to the last question, *whether that the doctrine of the Church of Rome concerning the necessitie of workes vnto salvation, be a direct deniall of our faith.*

27 I seeke not to obtrude vnto you any private opinion of mine owne; the best learned in our profession are of this iudgement, that all the corruptions of the Church of Rome, doe not proue her to deny the foundation directly; if they did, they should grant her simply to be no Christian Church. *But I suppose, faith one, that in the Papacie some Church remaineth, a Church* Calv. ep. 104.
crased, or, if you will, broken quite in peeces, forlorne, misshapen, yet some Church: his reason is this, Antichrist must sit in the Temple of God. Least any man should thinke such sentences as these to be true, only in regard of the, whome that Church is supposed to haue kept by the speciall providence of God, as it were in the secret corners of his bosome, free from infection, and as sound in the faith, as we trust, by his mercy, we our selues are. I permit it to your wise considerations, whether it bee more likely, that as frenzie, though it selfe take away the vse of reason, doth notwithstanding proue them reasonable creatures which haue it, because none can be franticke but they: so Antichristianitie being the baine, and plaine overthrow of Christianitie, may nevertheless argue the Church wherein Antichrist sitteth, to be Christian. nether haue I ever, hitherto heard or read any one worde alleadged of force to warrant, that God doth otherwise, then so as in the two next questions before hath beene declared, bind himselfe to keepe his elect from worshipping the Beast, and from

receiving his marke in their foreheads: but he hath preserved and will preserve them from receiving any deadly wound at the hands of the man of sinne, whose devil hath prevailed over none vnto death, but only vnto such as never loved the truth, such as took a pleasure in vnrightheousnesse: they in all ages, whose hearts haue delighted in the principall truth, and whose soules haue thirsted after rightheousnesse, if they received the marke of error, the mercy of God, even erring and dangerously erring, might saue them; if they received the mark of heresie, the same mercy did, I doubt not, convert them. now far Romish heresies may preuaile over gods elect, how many God hath kept falling into them, how many haue bin converted from them, is not the question now in hand: for if heaven had not received any one of that come for these thousand yeares, it may still be true that the doctrine which this day they do professe, doth not directly denie the foundation, and so proueth them simple to be no Christian Church. One I haue alleaged, whose words, in my eares, sound that waie: shall I adde * another, whose speech is plaine? I deny her not the name of a Church, saith another, no more then to a man, the name of a man, as long as he liueth, what sicknesse soeuer he hath. His reason is this; Salvation in Iesus Christ, which is the marke which ioineth the head with the bodie, Iesus Christ with the Church, is so cut off by many meritis, by the meritis of Saints, by the Popes pardons, and such other wickednesse, that the life of the Church holdeth by a very thread, yee still the life of the Church holdeth. A third hath these words, I acknowledge the Church of Rome, euē at this present day for a Church of Christ, such a Church as Israel did

* Morn. de
Ecclel.

* Zanch pr.
tat de relig.

did Ieroboam, yet a Church. his real^{ty} is this; Every m^{an} free except he willingly hoodwink himselfe, that as alwaies, so now, the Church of Rome holdeth firmly and stedfastly the doctrine of truth concerning Christ, and baptizeth in the name of the father, the sonne and the Holy Ghost, confesseth and avoucheth Christ for the only redeemer of the world, & the iudge that shall sit upon quicke and dead, receiuing true beleevers into endlesse ioy, faithlesse and godlesse men being cast with Satan and his angels into flames inquenchable.

28 I may & will reine the questiō shorter th^{an} they do. Let the Pope take downe his top, and captivate no more mens soules by his Papall iurisdiction; let him no longer count himselfe *Lord Paramount* over the Princes of the world, no longer hold kings as his servants *paravails*; let his stately *Senate* submit their necks to the yoke of Christ, & cease to dye their garment like *Edom*, in blood; let them from the highest to the lowest, hate and forsake their idolatry, abjure all their errors and heresies wherewith they hane any waie perverted the truth; let them strippe their Churches till they leaue no polluted ragge, but only this one about hir, *By Christ alone without workes we cannot be saved*: it is enough for me if I shew, that the holding of this one thing doeth not proue the foundatiō of faith directly denied in the Church of Rome.

29 Workes are an addition: be it so: what then the foundation is not subverted by everie kind of addition. simple to adde vnto those fundamentall words, is not to mingle wine with water, heaven with earth, things polluted with the sanctified blood of Christ of which crime indict them which attribute those operations.

tions in whole or in part to any creature, which in the work of our salvation wholly are peculiar vnto Christ, and if I open my mouth to speake in their defence, if I holde my peace and pleade not against them as long as breath is within my body, let me be guiltie of al the dishonor that ever hath been done to the Sonne of God. But a dreadful thing it is to denie salvation by Christ alone; the more slow and fearfull I am, except it be too manifest, to lay a thing so grievous to anie mans charge. Let vs beware, least if we make too manie waies of denying Christ, wee scarce leaue any way for our selues truly and soundly to confesse him. Salvation onely by Christ is the true foundation wherevpon indeed Christianitie standeth. But what if I say you cannot be saved only by Christ, without this addition, Christ beleevd in hart, confessed with mouth, obeyed in life and conversation? Because I adde, doe I therefore deny that which I did directlie affirme? There may be an addament of explication, which overthroweth not, but proveth & concludeth the proposition wherevnto it is annexed. He which saith, *Peter* was a chiefe Apostle, doth proue that *Peter* was an Apostle. hee which saith, Our salvation is of the Lord; a through sanctification of the
 13. spirit and faith of the truth, proveth that our salvation is of the Lord. But if that which is added be such a privation as taketh away the verie essence of that wherevnto it is added, then by the sequell it overthroweth. He which saith *Judas* is a dead man, though in word he granteth *Judas* to be a man, yet in effect he proveth him by that very speech no man; because death depriveth him of being. In like sort, he that should saie, our electi-
 on

*a. Theff. 2.

on is of grace for our workes sake, should grant in solid
of words, but indeed by consequent deny that our ele-
ction is of grace, for the ^{grace} which elects vs, is
no grace, if it elects vs for our sake.

* Rom 11. 6.

30 Now whereas the Church of Rome addeth
works, we must note farther that the adding of ^{works}
is not like the adding of circumcision vnto Christ.
Christ came not to abrogate & put away good workes:
he did, to change circumcision, for we see that in place
thereof, he hath substituted holy baptisme. To say, yee
cannot be saved by Christ, except yee be circumcised, is
to adde a thing excluded, a thing not only not necessa-
rie to be kept, but necessarie not to be kept by th^e that
will be saved. On th^e other side, to saie, yee cannot be sa-
ved by Christ without workes, is to adde things, not on-
ly not excluded, but commanded, as being in their place
and in their kind necessarie, and therefore subordinated
vnto Christ, by Christ himselfe, by whom the webbe of
saluation is spun; ^{except your righteousness exceede the}
^{righteousnesse of the Scribes and Pharisees, ye shall not enter}
^{into the kingdom of heauen.} They were ^{rigorous} of
things not vitally to be neglected, and left vndone wa-
shings, and tithings, &c. As they were in those, so must
we be in iudgement, and the loue of God. Christ in
workes ceremoniall, giueth more liberty, in th^e morall
much lesse, then they did. Workes of righteousness
therefore are not so repugnantlie added in the one pro-
position, as in the other, circumcision is.

* I deny not
but that the
Church of
Rome requi-
reth some
kindes of
works which
she ought not
to require at
mens hands.
But our que-
stion is gene-
rall about the
adding of
good workes,
not whether
such or such
workes bee
good. In this
comparision it
is enough to
touch somuch
of the matter
in questiō be-
tween S. Paul
and the Gala-
tians, as infer-
reth those cō-
clusions, Yee
are fallen from
grace; Christ cō-
profit you no-
thing, which
conclusions will follow vpon circumcision and rites of the law ceremoniall, if they be
required as things necessarie to saluation. This only was alleged against me, & need
I touch more then was alleged? * Marth. 23. 23. * Marth. 23. 23. * Marth. 23. 23.

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But we say our Salvation is by Christ alone, therefore howsoever, or whatsoever we add vnto Christ in the matter of saluation we overthrow Christ. Our case were very hard, if this argument so vniuersally meant, as it is proposed, were sound and good. We our selues doe not teach Christ alone, excluding our owne faith, vnto iustification; Christ alone, excluding our owne works, vnto sanctification; Christ alone, excluding the one or the other vnnecessary vnto saluation. It is a childish cavill wherewith in the matter of iustification our aduersaries do so greatly please themselves, exclaiming that we tread all Christian vertues vnder our feet, and require nothing in Christians but faith, because we teach that faith alone iustificth: whereas by this speech we never meant to exclude either hope, or charitie from being alwayes joined as inseparable mates with faith in the man that is iustified; nor workes from being added as necessarie duties required at the hands of every iustified man: but to shew that faith is the only hand, which putteth on Christ vnto iustification; and Christ the only garment, which being so put on, covereth the shame of our defiled names, hideth the imperfections of our workes, preserveth vs blameles in the sight of God; before whom otherwise the weaknesse of our faith were quite sufficient to make vs culpable, yea to shew vs from the kingdom of heaven; where nothing that is not absolute, can enter. That our dealing with them bee not as childish as theirs with vs, when wee heare of saluation by Christ alone, considering that [alone] as an exclusive particle, we are to note what it doth exclude, & where. If I say, *saluation by faith alone*, I do not mean to exclude all things

things incident to the determination thereof, besides the person of the Iudge, as lawes, dispositions, evidences, &c. are not hereby excluded; persons are not excluded from witnessing herein, or assisting, but onely from determining and giving sentence. How then is our salvation wrought by Christ alone? It is not our meaning that nothing is requisite to mans salvation but Christ to saue, and he to be saved quietly without any more adde. As we haue received, so we teach; that besides the bare and naked worke, wherein Christ without any other associate finished all the partes of our redemption, & purchased salvation himselfe alone; for conueiance of this eminent blessing vnto vs, many things are of necessitie required: as to bee knowne and chosen of God before the foundation of the world; in the world to called, iustified, sanctified; after wee haue left the world, to be receiued vnto glorie; Christ in euery of these hath somewhat which he worketh alone. Through him according to the eternall purpose of God, before the foundation of the world, borne, crucified, buried, raised, &c. wee were in a gracious acceptio knowne vnto God, long before we were seene of men: God knew vs, loved vs, was kinde to vs in Iesus Christ; Eph. 1. 6. 2. 7 in him we were elected to be heires of life. Thus farre God through Christ hath wrought in such sort alone, that our selues are meere patients, working no more then dead & senselesse matter, wood, or stone, or yron, doth in the artificers hands, no more then the clay whē the potter appointeth it to be framed for an honourable vse: nay, not so much: for the matter wherevpon the craftsman worketh, he chooseth being moved by

Exposition of the first of Iohn. G. 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

the fitnessse which is in it to serve his name; there is no such thing. Touching the rest which is laid for the foundation of our faith; importeth farther; that by him we are called; that we have redemption, remission of sins through his blood, health by his stripes; justice by him; that he doth sanctifie his Church, so make it glorious to himself; that entrance into it shall be given by him; yea all things by him alone. Howbeit not so by him alone; as if in vs. to our vocation; the hearing of the Gospell; to our justification; faith; to our sanctification; the fruits of the spirit; to our entrance into rest; perseverance in hope; in faith; in holinesse, were not necessarie.

32. Then what is the fault of the Church of Rome? Not that she requireth workes at their handes which will be saved; but that she attributeth vnto workes a power of assisting God for sin; yea a vertue to merite both grace here; and in heaven glorie. That this overthroweth the foundation of faith; I graunt willingly; that it is a direct denying thereof; I vnterlie deny: what it is to hold; and what directly to deny the foundation of faith; I haue already opened. Apply it particularly to this cause; and there needs no more ado. The thing which is handled; if the forme vnder which it is handled be added thereto; it sheweth the foundation of any doctrine whatsoever. Christ is the matter whereof the doctrine of the Gospell treateth; and it treateth of Christ; as of a Saviour. Salvation therefore by Christ is the foundation of Christianitie; as for workes, they are a thing subordinate; no otherwise: then because our sanctification cannot be accomplished without them; the doctrine concerning them; is a thing builded vpon the foundation; therefore the doctrine which addeth vnto them;

- Gal. 5. 8.
- 1. Pet. 2. 9.
- 1. Pet. 5. 3.
- Eph. 1. 7.
- Esai. 53. 11.
- Ierem. 23. 6.
- Ephes. 8. 26.
- Matt. 23. 23.
- 2. The. 2. 14.
- Gal. 3. 16.
- Gal. 5. 23.
- 2. The. 2. 15.

them the power of satisfying or of meriting; addeth
vnto a thing subordinated, builded vpon the foun-
dation; not to the verie foundation it selfe; yet is
the foundation by this addition consequently over-
throwne, for as much as out of this addition, it may
be negatiuely concluded; He which maketh any worke
good, and acceptable in the sight of God, to proceede
from the naturall freedome of our will; he which gi-
veth vnto any good workes of ours, the force of satis-
fying the wrath of God for sin, the power of meriting
either earthly or heavenly rewards; he which holdeth
workes, going before our vocation, in congruity to me-
rite our vocation, workes following our first, to merite
our second iustification, and by condignitie our last re-
ward in the kingdome of heauen; pulleth vp the doctrine
of faith by the roots; for out of every of these the plain
direct deniall thereof may bee necessarilie concluded.
Not this only, but what other heresie is there, that
doth not raze the very foundation of faith by conse-
quent? How be it, we make a difference of heresies ad-
counting in the next degree to infidelitie which directly
denie any one thing to be, which is expresse acknow-
ledged in the articles of our beliefe; for out of any one
article so denied, the deniall of the very foundation it
selfe is streightway inferd. As for example; if a man
should saie, *There is no Catholicke Church*, it followeth
immediarlie therevpon that this Iesus, whom wee call
the Saviour, is not the Saviour of the world; because
all the Prophets beare witnesse, that the true Messias
should *shew light vnto the Gentiles*, that is to say, gather
such a Church, as is Catholicke, not restrained any lon-
ger vnto one circumcised nation. In the second rancke

*Hac ratio Ecclē
sufficiē sacramē-
ti & Catholica
fidei est, ut qui
partem diuini
sacramenti ne-
gat, partem non
valeat constitui.
Ita enim sibi
cōueniē & con-
corporata sunt
omnia ut aliud
sine alio stare
non possit, &
qui vnum ex
omnibus deno-
gauerit, alia ei
omniacredidisse
non proficiat, Cas-
sian lib. 6. de
Incarn. Dom. 11.
he obstinately
stand in deniall.
p. 195.
A.D. 1613.*

we place them; out of whose positions the deniall of any the foresaid articles may be with like facilitie concluded: such as are they, which haue denyed either the Diuinitie of Christ with *Hebion*; or with *Martion* his Humanitie; an example whereof may be that of *Cassianus* defending the incarnation of the sonne of God, against *Nestorius* Bishop of *Antioch*; which held that the Virgin when shee brought forth Christ, did not bring forth the sonne of God, but sole and a mere man: out of which heresie the deniall of the articles of the Christi-

Lib. 6. de Incar.
Dom. cap. 16.

an faith he deduceth thus: If thou dost denie our Lord Iesus Christ in denying the sonne thou canst not choose but denie the father: for according to the voice of the father himselfe, He that hath not the sonne, hath not the father. Wherefore denying him which is begotten, thou deniest him which doth beget. Again denying the sonne of God to haue bene borne in the flesh, how canst thou beleue him to haue suffered, beleueing not his passion, what remaineth but that thou deny his resurrection? For we beleue him not raised, except wee first beleue him dead: neither can the reason of his rising from the dead stand without the faith of his death going before. The deniall of his death and passion inferreth the deniall of his rising from the death, whereupon it followeth that thou also denie his ascension into heaven. The Apostle affirmeth that he which ascended, did first descend, so that as much as lyeth in thee, our Lord Iesus Christ hath neither risen from the death, nor is ascended into heaven, nor sitteth at the right hand God the father, neither shall he come at the day of finall account which is looked for, nor shall iudge the quicke and dead. And darest thou yet set foot in the church? Canst thou thinke thyselfe a Bishop when thou hast denyed

all these things whereby thou dost obtaine a Bishoply calling? Nestorius confessed all the articles of the Creed, but his opinion did imply the denial of every part of his confession. Heresies there are of the third sort, such as the Church of Rome maintaineth; which be removed by a greater distance from the foundation, although indeed they overthrow it. Yet because of that weakenes, which the Philosopher noteth in mens capacities, when he saith, that the common sort cannot see things which followe in reason, when they follow as it were a farre off by many deductions; therefore the repugnancie of such heretic and the foundation, is not so quickly or so easily found, but that an hereticke of this, sooner then of the former kinde, may directly graunt and consequently nevertheless, denie the foundation of faith.

33 If reason be suspected, will will shew that the Church of Rome doeth no otherwise by teaching the doctrine she doth teach concerning good works, offer them the verie fundamentall words: and what man is there, that will refuse to subscribe vnto them? Can they directly graunt, and directly deny one and the very self same thing? Our own proceedings in disputing against their works satisfactorie, & meritorious, do shew not onely that they hold, but that we acknowledge them to hold the foundation, notwithstanding their opinion. For are not these our arguments against them? *Christ alone hath satisfied and appeased his fathers wrath: Christ hath merited salvation alone.* We should doe fondly to use such disputes, neither could we thinke to prevaile by them, if that, whereupon wee ground, were a thing which we know they do not hold, which was assured

red